

THE COLLEGIATE CHURCH.

The Protestant Reformed Dutch church of New York is, as its name indicates, an offshoot of the Protestant Reformed church of Holland. The name Protestant was given to the followers of Luther in 1529, when six princes of the German empire formally protested against the decrees of the diet of Spire. Later on doctrinal disputes arose among Protestants, many differing from Luther concerning the "real presence" at the Lord's supper. Those who agreed with the Protestant leader became known as Lutherans and the churches rejecting his views called themselves "Reformed." The Lutherans were largely confined to Germany, and the "Reformed" churches of France, Switzerland, Germany, Scotland and Holland fraternalized. They not only agreed in their views as to the Lord's supper, but accepted the Presbyterian form of church government—that is, government by presbyters, bishops as a separate order of the clergy not being recognized. After the settlement of New York by the Dutch a branch of their national church was naturally the first established here.

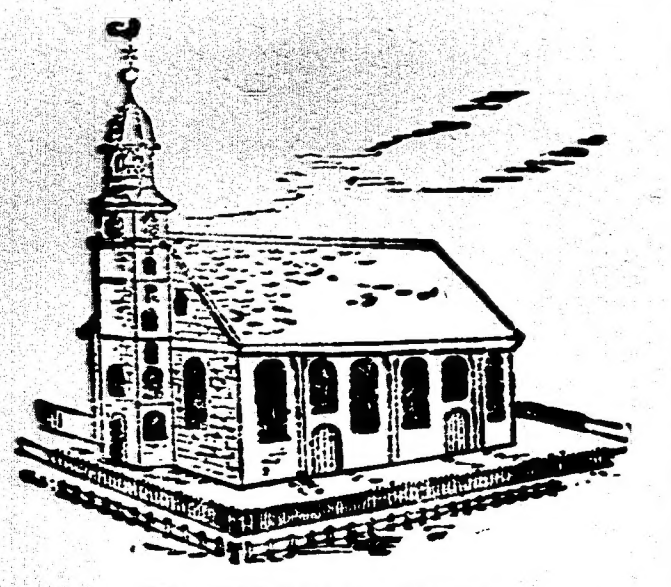
The present Dutch Reformed church in this city dates back to 1628, when the Lord's supper was first administered here to fifty communicants by Rev. Jonas Michaelius; but religious meetings had been held before that date in a large room over a "horse mill" or a "water mill"—accounts vary—built by Francois Molemaker in 1628. The religious services were conducted by the *zientkroosters* (comforters of the sick), who came over with the earliest colonists. In 1633 the first dominie, Everardus, came over with Governor Wouter Van Twiller, whereupon a plain wooden building was erected on the banks of the East river, near what is now Old slip, in which the emigrants continued to worship until 1642. The Dutchmen appeared quite well satisfied with this primitive structure until the famous navigator, David Peterson De Vries, called the attention of Governor Kieft to the marked contrast between this "old barn" and the New England meeting houses. The pride of the Dutch burghers



The Old South Church in Garden street, built in 1633.

was thus aroused, and they set about building a new stone church, at a cost of 2,500 guilders, which, for the sake of safety, they placed within the fort (now the Battery). They occupied this building until they gave it up to the British as a garrison chapel in 1693. The Dutch in that year opened their new church in Garden street (now Exchange place). A register of the members of this church, with their residences, is still extant, from which it appears that Wall street was then the most northerly thoroughfare of the city. The church was quite a simple, but substantial, structure and cost 64,178 guilders or \$27,671.

In July, 1726, a lot of ground on Nassau street was bought from David Johnson for \$575 as a site for a new church. This building was opened in 1729. It stood on Nassau street, between Cedar and Liberty. It was altered and its seating capacity increased by the erection of galleries in 1761. It was used for worship until 1844, when it was leased to the United States for a postoffice, and in 1861 it was sold to the government. The building was thus used until 1875, and in 1882 it was sold to the Mutual life insurance company, which tore down the church to make way for the magnificent building now occupying the site. In time this came to be known as the Old Middle Dutch church. A picture of the structure as it appeared when first erected was struck off and dedicated to the Hon. Rip Van Dam.



The Old Middle Church.

The accompanying picture of the Mutual life insurance building, now occupying the site of the old Nassau street church, will give to our readers outside of New York some idea of the business structures in this portion of the city.

After long and bitter opposition from the older members, preaching in English in this church was first permitted in 1763, and the result was a growth in the attendance that caused the alterations already alluded to. After these were completed

the appearance of the church was materially changed.

The church in time became crowded, and in 1767 measures were taken for erecting a new building. In June of that year it was resolved that "the church should be erected on the ground of Mr. Harpending; that it should be 100 feet in length and 70 in breadth; that it should front Horse and Cart lane, and be placed in the middle of the lot." In accordance with this resolution the church was built on the corner of



The Mutual Life Insurance Building.

William street (then Horse and Cart lane), and Fulton street. It was a handsome structure, costing \$30,000. Its cornerstone was laid July 2, 1767, and it was dedicated May 25, 1769.

This was, at the time of its erection, one of the handsomest churches in the city, its only rival being St. Paul's, the Episcopal church (still standing on lower Broadway), which was opened for worship in 1766. The site of St. Paul's was then described as "in the fields," and a crop of grain was raised upon it the year before ground was broken for the building. The population was rapidly growing, however, having advanced from 10,891 in 1736 to 21,863 in 1771. As growth in New York has necessarily ever been northward, the consistory of the Dutch church also felt encouraged to go as far north as Fulton street in choosing a site for their new structure. It became known as the North church, that on Nassau street being called the Middle and that on Garden street the South church.

During the revolutionary war most of the communicants of the Dutch church fled from the city on its occupation by the British, and the North and Middle churches were occupied as stables or barracks by the troops. After the war services were resumed in the old Garden street church until the impoverished people could raise funds to put the other churches in order. In course of time this was done, and services were resumed in all. In 1807 the old Garden street structure was taken down and a new one erected on its site, which was occupied until it was burned in the great fire of 1835.

The North church was the only Dutch Reformed church left down town after the Middle church was turned into a postoffice in 1844. In 1856 it was closed for a number of weeks for extensive repairs, and was reopened on the last Sunday in August of that year, when Rev. Thomas de Witt, D.D., preached a sermon, in which he gave a historical sketch of the church, and referred to the change of circumstances that had gradually driven the congregation up town. "Still," he said, "a large population, of another description and of a more fluctuating character, is found, and will remain in this vicinity, to whom the Gospel which is preached to the poor should be ministered. For this purpose the consistory of this church have resolved to preserve this edifice and renovate its appearance, in order that the means of grace may be dispensed within its walls in time to come." It seems, however, that in course of time the consistory found "that gospel which is preached to the rich more in their line, and in 1875, 106 years after its dedication, the venerable structure was pulled down and the site leased for business purposes. A reminder of the old church remains, however, in the Fulton street prayer meeting, begun in the church in 1857, and still continued in a chapel on the second floor of the business building erected on the site.

In 1813 there was a distinct congregation formed in Garden street, leaving the Middle and North churches under the direction of the original church corporation, now familiarly called the Collegiate church. As population was forced up town this separate congregation divided into two, one body building a handsome church at Fifth avenue and Twenty-first street, and the other a church fronting on Washington square and adjoining the university. The corporate church also felt the need of a house of worship further up town, and in 1836 it purchased a building already erected on Ninth street, a little east of Broadway, on the Snug Harbor estate, and occupying a portion of the present site of Stewart's store. Meanwhile lots were bought on which to erect a handsome new church at the corner of Fourth street and Lafayette place. The cornerstone was laid Nov. 9, 1836, and the church was dedicated May 9, 1839. It was built of granite and was adorned with twelve Ionic columns, each a monolith. When first erected it had a tall steeple.

The steeple was inconsistent with the style of architecture and it was after a few years taken down, after which the building resembled a Greek temple, and it was until quite recently one of the finest examples of the Greek style in the city. A few weeks ago workmen began demolishing the church. The great monolithic columns, each of which weighed fifty tons and cost \$2,000, were offered by the contractor to any one who would take them away; but no one appeared to want them, and they were finally thrown down, all but one of them breaking to pieces in their fall. On the site of the church the consistory is to put up a large six-story brick building for manufacturing purposes,

which has already been rented, in advance of its erection, at \$12,500 a year for ten years. When this church was built it was regarded as the center of a thriving suburban neighborhood; but the northward rush of population continued, and when the old Middle church was leased to the United States government in 1844 it was already plain that a church still further up town would have to be erected.

Lots were accordingly procured at Fifth avenue and Twenty-ninth street, and the corner stone of a new building was laid Nov. 26, 1851, and the church was dedicated Oct. 11, 1854.

This was the most magnificent structure yet erected by the consistory, and on its completion the old church on Ninth street was abandoned. The new church was built of white marble, in the Romanesque style. It fronts Fifth avenue and is 82 feet in width by 113 in depth. At its rear and fronting on Twenty-ninth street is a lecture room 34 feet by 82. The top of its spire is 215 feet from the ground.

The pressure of population northward still continued, and in 1857 ground at the corner of Forty-eighth street and Fifth avenue was purchased from Columbia college upon which a lecture room was at first erected. In July, 1869, the corner



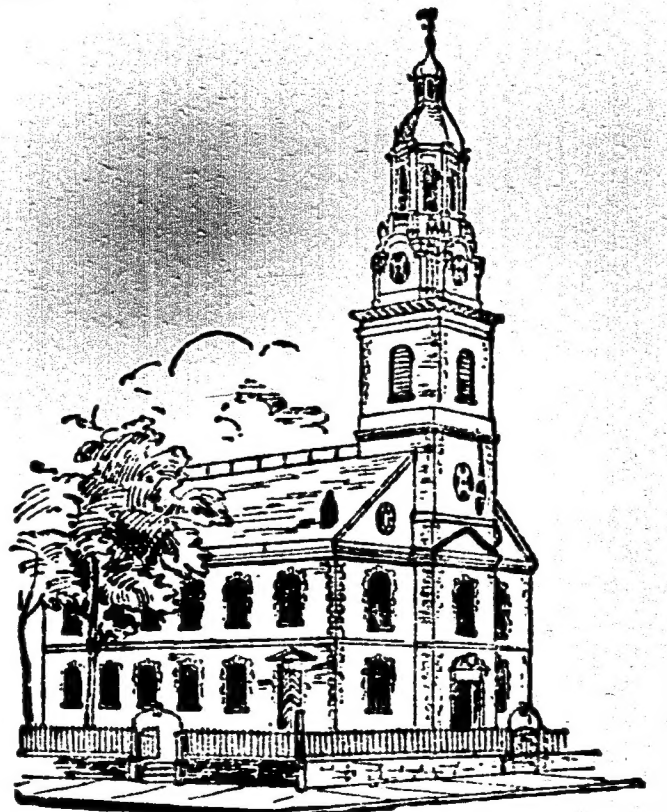
The Middle Church as Altered.

stone of a new church was laid, but the building was not dedicated until November, 1873. The material is Newark sandstone, and the style of architecture the decorated Gothic of the fourteenth century. It has a front of 70 feet on Fifth avenue and 100 feet on Forty-eighth street. It is a handsome building, in the very center of wealth and fashion, and it is needless to say, has a wealthy and fashionable congregation.

In addition to these churches the original church corporation has erected chapels at 100 West Twenty-ninth street, on Ninth avenue above Thirty-eighth street, at Seventh avenue and Fifty-fourth street (which has since become an independent church), and the chapel already mentioned within the new business building erected on the site of the old North church at Fulton and William streets. In addition to these chapels the church maintains a school at 100 West Twenty-ninth street, an institution that has recently celebrated its 250th anniversary.

On December 31, 1885, the number of communicants of the three associated churches and the three chapels was 1,669. The Seventh avenue chapel had become a separate congregation, known as Grace Reformed church, during the year, the consistory giving the congregation the church building rent free and guaranteeing it \$2,000 a year for three years toward its expenses. This seems to have been the policy toward numerous other independent churches that have grown out of the original church. Such aid is also apparently extended to some independent churches closely allied to the Dutch church in faith and discipline, as the Year Book of 1886 casually mentions the Holland church on West Eleventh street as a "small band of believers, who have been continuously aided by the consistory from the beginning of their enterprise."

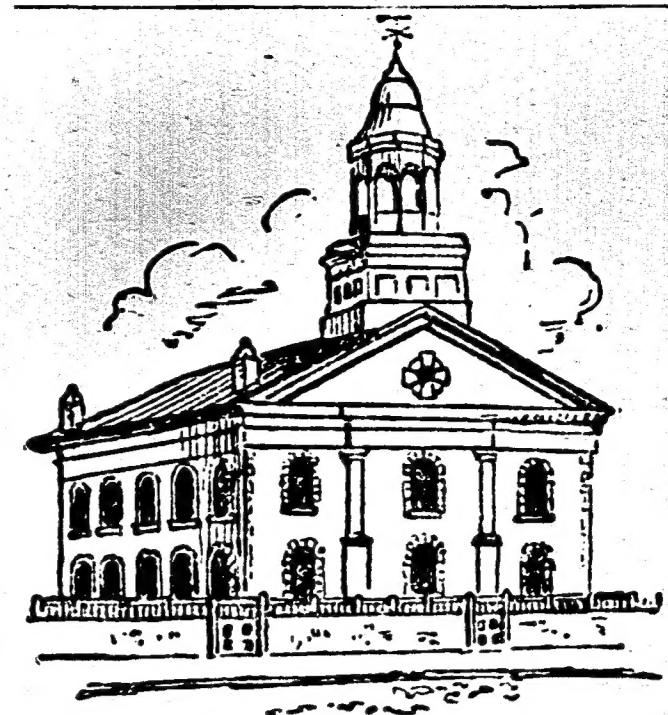
A statement of the work of the board of deacons for the year 1885 begins thus: "The collegiate church still finds, as she has done in all past periods of her history, the truth of the Savior's words, 'The poor



The Old North Church.

ye have always with you,' and for them she makes constant provision." The large promise apparently made in this magnificent sentence is, however, straightway modified by the announcement that it is the province of the board of deacons "to assist only those who are members of our church in full communion, connected with one of our three associated churches, or with either of the three chapels." The report goes on to describe the system for thus giving aid, and states that the board depends for funds for this purpose on the monthly offerings of the congregations.

These offerings during the year 1885 amounted to \$3,615.61. "Consequently," says the report, "the amount given to each beneficiary can be but small, and is generally not more than sufficient to pay a modest rent in some attic or like unpretending apartment." A tenement is probably meant. The monthly average of per-



South Church, Rebuilt.

sons assisted by the board during the year was twenty-six, and the highest number in any one month thirty-two. A free bed is maintained in the Presbyterian hospital, and the poor are buried at the expense of the church. "The congregations are earnestly desired to continue their liberal provision" for this work.

Here, then, we have a fair indication of the scope of the work of the Collegiate Dutch Reformed church. Since the destruction of the Lafayette place structure it maintains two fashionable churches on Fifth avenue and three chapels in other parts of the city. It assists other congregations of the same faith. As a corporation it does nothing for the poor, except, perhaps, to bury them. The contributions of the various congregations aggregated \$3,617.61 in 1885, or \$2.16 from each of 1,669 communicants. This sum suffices to maintain in attics or in charitable institutions an average of thirty-two poor people who are members of the church. For the vast remainder of the hopelessly poor of the city the congregations, as such, do nothing.

That those concerned are proud of this achievement was shown by the elaborate celebration of the quarter-millennial anniversary of the founding of the church, which took place Nov. 21, 1878, in the church at Fifth avenue and Twenty-ninth street. On that occasion addresses were made by Dr. Ormiston and Dr. Vermilye, two of the pastors of the church, and by Drs. Dix, Crosby, Anderson, Tiffany, Storrs and others representing various Protestant denominations, all of whom spoke in highly laudatory language of the oldest religious organization in the city.

The church has apparently always been one whose membership consisted of well-to-do people, and it has steadily followed the migration of such people northward. One stand to preserve a church for the poor seems to have been attempted when the old North church was reopened in 1856, and in his sermon on that occasion Dr. DeWitt appeared to intimate that that edifice would be maintained forever for the benefit of that "large population of another description," namely, the poor. The church was originally built for a different class is shown in many ways. The coats of arms of the more aristocratic burghers were, as has already been shown, burned into the window panes or hung upon the walls. Dr. DeWitt, in his sermon already quoted, said that when he first became one of the pastors "the most substantial and fashionable citizens" resided within easy walking distance of the down town churches. Very soon afterward the increase of commerce led to a change, whereupon he says "the more respectable citizens" began moving northward and the church followed them. In his quarter-millennial address, in 1878, Dr. Vermilye exhibited a gold-headed cane, which he boasted had, in commemoration of the event, been given to him by "a Van of the Vans." The doctor also dwelt with manifest satisfaction on the thought that but few churches of the denomination had taken advantage of the act authorizing them to commit their temporalities to a board of trustees, an act which he declared was passed "in courtesy to the popular craving for a share of whatever office or power may exist." In fact, he declared that under the Dutch system a board of trustees is superfluous, and its absence makes it possible "that a troublesome or unqualified member may be quietly dropped—a great blessing often to pastors, consistories and people."

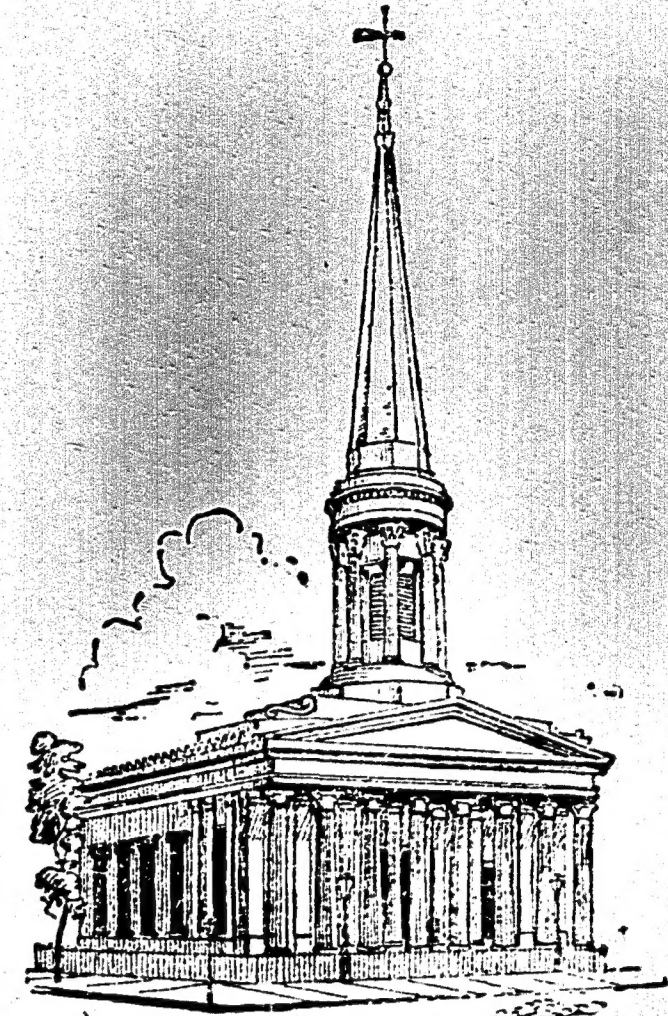
It is thus manifest that the congregations of the collegiate church do not belong to the class that needs practice the custom of the New England Christians described by Whittier as—

Churchgoers, fearful of the unseen powers,
But grumbling over pulpit tax and pew rent,
Savings, as shrewd economists, their souls
And winter pork with the least possible outlay
Of salt and sanctity.

Probably no congregations of professing Christians have ever existed in New York better able to meet out of their own pockets the material expenses of church maintenance or that expenditure for the gratification of sectarian pride quite common to all denominations, and especially strong in this. It was the contrast between their "old barn" and the New England meeting houses, pointed out to them by the navigator De Vries, that stirred the Dutch to erect their first stone church within the fort; and it is a historical fact that it was to the rivalry between this church and other Protestant denominations that the erection of the first handsome church buildings in New York was due.

Yet, despite all this, the Collegiate church has never been supported by the

contributions of its members. The first step after the resolution had been taken to erect a church in the fort was to apply to the West India company for assistance, and in 1665 we find the governor authorizing the mayor and council to raise 1,300 guilders to support the Dutch ministers of the city. These public donations, however, long ago ceased to be necessary, for shortly after 1733 the consistory of the church acquired the power to levy an ever increasing tax on a considerable tract of land in the heart of the business portion of the city—a right that it still continues to exercise, deriving therefrom an income that has enabled it to pay princely salaries to its ministers, to build the handsome churches and chapels it now holds and to erect great business buildings, such as that which will shortly occupy the site of the old Lafayette place church. What its revenue is no man outside the inner circle of control can say, but there is no difficulty in showing that its power to levy a land tax on the sites of business houses on Broadway, Maiden lane and



The New Middle Church as First Built.

John, William and Fulton streets yields it a yearly income of probably more than \$150,000, to say nothing of the rents it derives from the church sites that it has given over to secular use, or the profits it derives from the investment of the proceeds of the sale of such properties as that now occupied by the new Mutual Life insurance building. This property was sold by the church to the United States government in 1860 for \$200,000. The government sold it to its present owners in 1883 for \$400,000 which was regarded as a price so low that it subjected those making the sale to severe criticism. The transaction, however, gives a hint as to the recent appreciation in value of the large amount of land in that neighborhood held by this old church organization.

The history of these lands, of their acquisition by the church and of the celebrated lawsuit that ended in leaving them in the possession of the church, is a most interesting one, and it will be given to the readers of THE STANDARD next week. It is sufficient, at present, to say that some of the most wealthy and fashionable congregations in this city obtain "salvation free" through the invalid bequest of a dead shoemaker to a corporation prohibited by law at the time from owning real estate having an annual value of more than \$200. These facts have been freely admitted in a court of justice, but the right of taxation thus conferred by a dead shoemaker has been upheld on the ground that, though the church has no actual right to this property, no heir at law to John Harberdick has ever turned up, and on this basis the rents have been collected and appropriated, splendid churches have been erected and a vast estate has been built up, while in return those who have enjoyed all of these advantages on earth and a greater prospective inheritance in the world to come, have maintained in attics and tenement houses an average of twenty-six poor people at



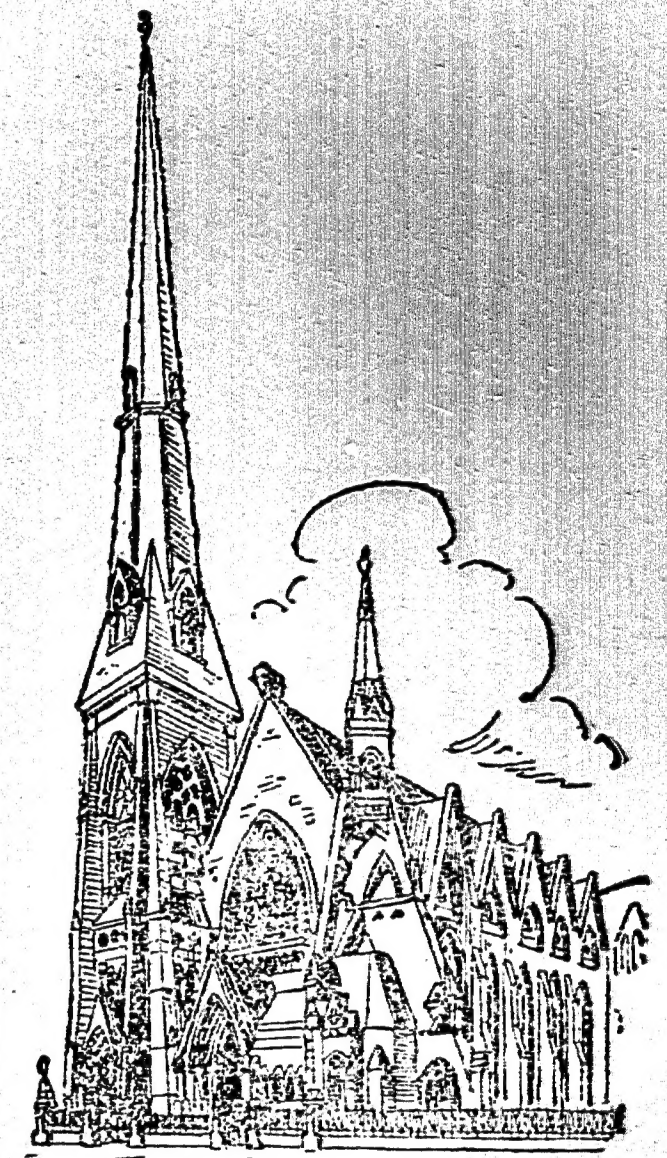
The First Fifth Avenue Church.

an annual cost of \$2.16 per annum to each communicant, while the attempt to preach the gospel to those less respectable people, the poor, has long since been abandoned.

This history recalls vividly the scriptural suggestion as to obstacles encountered by the rich in a heavenward journey, and enforces one interpretation of the ancient belief that there can be no worship without sacrifice. It is not, under the circumstances, remarkable that even those concerned should have a glimmering consciousness that this deadhead parlor car route to the realms of eternal bliss is a

limited one, and that congregations ready to support their churches from their own pocketbooks are likely to be more zealous and effective. Such, at least, is the reasonable inference from some remarks in the Year book of 1886 in relation to the erection of the Seventh avenue chapel into a separate and independent congregation. After referring to the various steps taken, the report says: "The pastor states that already the wisdom of organizing Grace Reformed church is demonstrated. It is influencing for good a far larger number of persons than formerly. It is training its members in self-respect and self-denial, as was impossible under the chapel system. It is a far less heavy burden on the society for Christian work. Above all, it is winning souls to Christ whom it could not reach before."

Thus from the official report of this wealthy church corporation it appears that John Harberdick's bequest was as unwise as it was illegal. The church thus endowed with the power to tax the land neither preaches the gospel to the poor nor ministers to their temporal necessities. It cultivates pride, and even the branches it puts forth find themselves incapable of "winning souls to Christ" until they shake off the incubus of this wealth and cultivate the sense of self respect and the capacity for self denial that come from working for the Lord on their own account instead of leaning on the unjust power given by an old shoemaker, long since dead, and upheld by a system of judicial interpretation that awards the surface of God's earth to the holder of the most dubious title rather than to the whole people, to whom it naturally belongs. Should a new system, in course of time, appropriate these net ground rents to the public use and benefit, it is clear that the cause of Christianity will in no wise suffer by the change.



The Second Fifth Avenue Church.

THE RANDALL FARM ARTICLES.

Three Gentlemen Subscribe \$15 to Have Them Put into Tract Form for Free Distribution Among Business Men.

NEW YORK, April 11.—I would like to urge the publication—if it is not already your intention to do so—of the two recent articles on the Randall farm, in the shape of tracts, and to offer you \$15 from three of us to that end. These two articles form an object lesson in political economy which appeals with the greatest power to that class of individuals—generally business men—who pride themselves on their great practicality and strength of mind, and who want everything reduced to dollars and cents. They will, I think, make many a man a convert against his will.

I cannot help telling you how much we enjoy and appreciate THE STANDARD here in our family circle. Very little of it, I can assure you, goes unread, and after we are done with it is lent out to others. It is doing a great and noble work, and in a spirit of rare kindness and Christian conciliation, too, may it meet with every success. W. M.

One of the most respected citizens of Brooklyn has also expressed admiration for these articles and offers \$15 more for their separate publication and distribution among business and professional men. The articles will be republished as suggested. —[ED. STANDARD.]

A Word From Austria.

ST. MICHAEL, Austria, March 22.—The first few numbers of THE STANDARD have been received, and I cannot but express my utmost delight in looking over them. Believe me, the great ideas which it advocates have not only found echo in the new world, but also here in a monarchical state; and, although the remedy is an easy matter in the United States compared with what must be done in Austria, "Progress and Poverty," "Social Problems," and the other works are read here by intelligent people with great interest. I express not only mine, but also the best wishes of a good many friends of the United States here, for the speedy success of your movement, intermingled with the egotistical hope that it may enlighten our people here, too, and that we may ultimately profit by it. A BELIEVER.

The Rapid Course of Conversion.

WAKEFIELD, Mass., March 23.—A number of citizens of this town, imbued with the principles of taxing land values, and in full belief that the result will justify the prediction made in that wonderful book, "Progress and Poverty," are ready to forsake all party and vote and work for this principle, and will immediately set about organizing a club for propagating the faith. You can hardly conceive how rapidly this doctrine is spreading. Men who scarcely had heard of the name of Henry George six months ago, and knew less of his doctrine, are now eagerly discussing those doctrines everywhere. I myself knew nothing definite about them until THE STANDARD was published. I bought the second number out of curiosity, was interested and continued to buy as they were issued. I soon read "Progress and Poverty" and was converted. And my case is repeating itself all around me. GEORGE B. SINCLAIR.

ARCHBISHOP VS. PRIEST.

EVENTS OF THE WEEK RELATING TO THE CONTROVERSY.

Dr. Curran Anticipates Father Kearney by Celebrating Mass at St. Patrick's—Something About the Circular That the Priests Are Expected to Sign—St. Stephen's Parishioners Will Continue Their Agitation.

Rev. Dr. Curran returned to the city from his spiritual retreat on Easter Sunday morning. He spent the day with some friends, but went to the rectory of St. Patrick's in Mott street before the doors were bolted for the night and occupied his old room there. He rose in time to celebrate the 7:30 o'clock mass at the smaller altar in the church, and while preparing to do so Father Kearney, the pastor, became aware of his presence by meeting him in the church. Dr. Curran greeted the pastor with his customary politeness, bidding him good morning. Father Kearney replied in a different tone, inquiring of Dr. Curran how he dared to come to St. Patrick's. Dr. Curran explained that he looked upon St. Patrick's as his parish, and that he had never been permanently removed from it, and that he had, of course, come into the church to celebrate mass. Father Kearney rejoined excitedly with the declaration that Dr. Curran should not celebrate mass, reminding the doctor, at the same time, that he was pastor. Dr. Curran replied, "I am aware of that, and I am your assistant." "You are not," said Father Kearney; "you are removed by the archbishop." This Dr. Curran denied, stating that he had been invited to go to Ellenville temporarily, and that notice had ever been given him that he had been taken away from St. Patrick's. Father Kearney could not deny the statement, but he had other exciting topics to discuss with the doctor. "I don't see how you have the face to come back," he said, "after saying what you did about me in the papers. You said that I was a liar." "No," said the importunate doctor, "I said that you statement to the archbishop that I neglected my duties while here was not true."

Father Kearney appealed to the sexton of the church for a decision as to the facts, but the sexton sided with Dr. Curran. The pastor then reiterated his refusal to allow the doctor to say mass, but Dr. Curran was persistent in pushing his own determination, and at last Father Kearney yielded the point in controversy, remarking, "Well, we'll let him say mass this time." Dr. Curran smiled pleasantly, and proceeded to say mass as if nothing had happened. His hearing had been so good and collected that Father Kearney himself could hardly take offense at it. After the mass Dr. Curran spent an hour in his room and then prepared to go out. Father Kearney met him at the door and gave him a note from the archbishop. In it the prelate directed Dr. Curran to proceed to Ellenville at his earliest convenience and remain there during the illness of the present rector. Dr. Curran went to Ellenville on Thursday.

It has been stated in several of the daily papers that in admonishing Dr. Curran of the necessity of a ten days' season of reflection and prayer, the archbishop had given him the choice of three places of retreat. This is not a fact. The written decree of the archbishop designated the West Hoboken monastery as the place of Dr. Curran's incarceration.

THE CIRCULAR.

Priests Must Be Sought After in Order to Obtain Their Pledges of Loyalty.

The circular designed by the supporters of the archbishop to test the metal of the Catholic clergy of New York has been going the rounds of the parishes for signatures during the past week. Its most active promoter is Rev. Thomas F. Lynch, pastor of the Church of the Transfiguration in Mott street. The contents of the document seem to be guarded with vigilance, as no one has been able as yet to make them public. It is even alleged by a well informed clergyman that the younger priests are expected to sign the paper without having the time to read it, not to say scrutinize it. The pressure exerted upon them to cause them to sign their names to it amounts to coercion.

Rev. James J. Dougherty, pastor of St. Monica's church, called on the pastor of a prominent church who was formerly an assistant under Dr. McGlynn, and asked him to sign the pledge to the archbishop, telling him that "all the priests had signed it except two." "If that is the case I'll sign," said the priest. On discovery afterward that the statement was not based on fact, the priest erased his signature, saying as he did so: "I once and a little disagreed with Father McGlynn. I regret it, and now think that I am in the right as between us. I'll now make amends by erasing my name from this paper."

In another case the same Father Dougherty avied a young priest to sign the paper he was carrying around. When asked what it was he said it was a little testimonial to the archbishop, and the young man, trusting to the honor of the older priest, signed it.

Rev. Gabriel A. Healy, pastor of St. Bernard's, Fourteenth street and Eighth avenue, called on a young priest and made the request that he sign the document. The young man hesitated. Father Healy said rather peremptorily, "Say yes or no." "Suppose I say no," was the response, "what will be the consequence?" "You'll be under suspicion," "Under suspicion of what?" "Of disloyalty to the archbishop." "Well, if that's the meaning of it, if my loyalty is suspected without reason, I've nothing enough to say no. I'll not sign. Nobody has any power to doubt me."

Rev. Nicholas J. Hughes, pastor of St. Mary's church, on Grand street, went to one of the archbishop's six councilors, a prominent pastor, and showed him the secret document. The councilor said, sharply: "I'd be ashamed to be seen on the street with that in my hand." Father Hughes went away, and called on another councilor. His petition to the reverend gentleman's signature drew forth a lecture from him, ending with the remark: "Do you mean to insult me? Do you, yourself, intend to sign that?" And Father Hughes replied, a good deal abashed, "I don't think I shall." The young priests generally regard this as a good story on Father Hughes.

Rev. John Edwards, pastor of the church of the Immaculate Conception in East Fourth street, put the document before a young priest for his name, but was met with a refusal and such an expression of views as astonished him. Father Edwards said: "I am a priest of many years and would not dare to speak so freely."

The reluctance of many of the priests to give their names made public is the cause of the suppression of other facts relating to the subject. The priests of the city seem to have been generally approached and pressed to place their names among those of the archbishop's friends. The "testimonial" is, however, a failure. It was stated in a morning paper on Tuesday that a declaration favoring Dr. McGlynn was to be made out and passed round among the Catholic clergy for signatures. One of his friends, a priest, said yesterday, significantly, that such action was unnecessary.

AT ST. STEPHEN'S.

An Interview With Dr. Henry Carey—Dr. McGlynn's Friends Stratagem.

Dr. Henry Carey was seen at his residence, Thirtieth street and Second avenue, and asked that was the present feeling of St. Stephen's parishioners in relation to Dr. McGlynn's case.

Dr. Carey said that International hall, 207 East Twenty-seventh street, had been engaged for Friday evenings in future as usual. No meeting had been held on Good Friday evening, and nothing had been done in the way of agitation during holy week, and this gave rise to the newspaper rumors about the abandonment of the policy of Dr. McGlynn's supporters. The statement that the collection on Palm Sunday was as large as the average one taken up on the first Sunday of the month in Dr. McGlynn's time was far from true. The doctor had seen the baskets going around through the church, and knew that the collection was a very small one. There has been no opposition to continuing the weekly meetings shown by any of the congregation who have taken part in them. The friends of Dr. McGlynn believe he is in the right, and they will uphold him to the last. If he has done wrong, he should be condemned at Rome; and if his course has been right, he ought not to be punished. His friends think he has been unjustly evicted without a hearing or trial, and that his convictions on social questions are right. Some have asked why the reverend doctor has gone west on a lecturing tour. Dr. Carey said he told such inquirers that Dr. McGlynn went west to tell the people there that he is a Catholic priest, and to give them the real facts in his case. He will clear the atmosphere where it has been fogged by falsifiers. Dr. Carey then referred to Dr. McGlynn's character. He never knew a man more sincere, devout and charitable. His acquaintance with Dr. McGlynn had been but slight previous to his suspension. The priest had never crossed the threshold of his house. But when he had been struck down Dr. Carey believed it to be his duty as a Catholic and citizen to go forward and assist in his defense. The same feeling is shared by a large majority of the congregation—they who for years have admired and loved their pastor. The influence of Dr. McGlynn over his assistant priests, and his example to them were well known. Dr. Carey said he looked forward in confidence to the time when Dr. McGlynn would be reinstated. "The church could not afford to lose the services of such a man. What nonsense it was to say he would leave the church. He would be a good priest to the last. His flock asks his reinstatement and nothing else. The doctor concluded by saying that every meeting at International hall had been an overflowing one; holy week was over and the war had been begun again.

Lead the Way, Dr. McGlynn.

New York, April 11.—I have read so much about Dr. McGlynn in your paper that I want to say something, and I voice the feelings of hundreds who are too poor to do much more than feel sorry for a fellow man.

Church dignitaries will decorate statues with gold and jewels, while God's children are starving. Statuary looks better than hungry, ragged children. So the ecclesiastics shut their eyes to the children and dress up the statues and when a leave good man tells them that the children of God are dearer to his heart than their glittering images, that flesh and blood are better than marble, he is looked upon as a gone mad; and when he steps to the front and reaches out his hand to the poor workman, an humble follower of the Lord, and tries with all his strength to raise the burden which bears him down, then a cry goes out and he is dismissed his parish. Dr. McGlynn has now but to proceed on his crusade and he will have many followers who, though they have not wealth, have each of them voices and a vote that "My Lord" Preston or Prince Corrigan cannot take away.

E. J. Mc.

Dr. McGlynn's Mission.

CHICAGO, Ill., April 8.—It seems to me the Lord allowed Dr. Edward McGlynn to be thrust out of St. Stephen's church that he might go through the length and the breadth of the land, from the Atlantic to the Pacific, to preach the doctrine of the new crusade of the "land for the people," as set forth in his magnificent lecture.

MARY A. MACKAY.

A Word From England.

LONDON, England, March 21.—All honor to Dr. McGlynn and to those who are so nobly supporting him in New York. I am much pleased with THE STANDARD. I pass it out to the English radical club every week, where I think it is appreciated. On this side of the Atlantic the doctrines of "Progress and Poverty" are making way, if slowly yet surely, and the light is spreading.

T. P. WOOD.

What English Catholics Think.

LONDON, England, March 21.—We feel some reluctance in speaking of the McGlynn case. A Protestant journal in a Protestant country, yet imbued with the deepest respect for the historic church of Rome, we feel a delicacy in approaching any subject that seems to come under any reflection upon that church. In reality, however, this is not a matter of church; it is a matter of men who hold a position in the church, that should be held by men of higher feelings and abilities. A parish priest, who is far-famed for his ability, his learning and his zeal, writes to us: "This is not a question of Rome, but Simeoni." That is the case in a nutshell. Dr. McGlynn is the pastor of a huge church in a poor parish of New York. He is a very good man, and his little income, he gives the greater part to the poor. Loving the poor he has found that the cause of their poverty lies in the abominable land laws that oppress all countries and reduce all countries to the extreme of poverty. Therefore Dr. McGlynn supported the cause of land restoration, and therefore he supported Henry George. The archbishop under whom this parish priest so nobly worked forbade him, as all good men doing good work should be forbidden. But this priest—as noble and as famous as the little Blue Mantle of Paris—preferred duty to interest. He would obey his superiors in all that his superiors had a right to demand, but his conscience was his own. He believed in God and in God's great gift of the land. There and by that he would stand. Yet he followed in nearly all matters the exact commands of the archbishop. Few men have ever been so obedient. But evil has been determined against him. He was dismissed from his charge, and he was summoned to Rome. The treatment that he has received is deeply resented by nearly all English speaking Catholics.

The Volks-zeitung Was Wrong.

WHITMAN, Mass., March 26.—Your answer to the Volks-zeitung in THE STANDARD of March 26 gratifies me. You say that if all taxes were shifted on to land values, speculators would drop unimproved land as they would hot potatoes. You are right. And this great truth is like a hot potato to such landed proprietors as the Duke of Argyll, and for the most part, to the newspaper press (the Volks-zeitung excepted, of course), which feeds upon privilege. Go on in your good work. Use the ax as old Abe Lincoln. This upas tree must come down. May God defend the right.

C. P. BOLIX.

Woman Suffrage Convention.

The New York state woman suffrage association will hold their annual convention at Masonic temple, corner of Twenty-third street and Sixth avenue, on Thursday and Friday, April 21 and 22. The public sessions will be held at 2 and 8 p. m., and the executive sessions for business at 10 a. m. Addresses will be delivered by Matilda Joselyn Gage, Mary Seymour Howell, Caroline Gilkey Rogers, Marguerite Moore, Annie Jenness Miller, Isabella Beecher Hooker, Clara Newman, Kate Palmer Stearns, Rev. Amanda Deyo, Lillie Devereux Blake, and others.

PROTECTED FRANCE.

HOW THE LANDLESS WORKERS MANAGE TO LIVE.

Low Wages for Workmen and Clerks—Postmen Working for \$2.75 a Week—Facts About Population—A Hue and Cry Against Foreign Labor.

BORDEAUX, April 2.—The weekly wage of the workman in France, even in the large towns and cities, rarely exceeds \$5, and it is very often no more than \$4. In not a few instances men work seven days a week, or, at all events, for half the day on Sundays, making six days and a half per week, and are occupied for ten and a half hours per day. When we come to persons employed in shops, we find they often work twelve or thirteen hours a day, and the shops are open either the whole or half the day on the Sabbath. It is not customary to give any holidays other than the regular days that are officially laid down as public holidays or fetes. I venture to think that your American workman would not support such a system for a single month. French clerks are paid about on a par with men of the same cloth in England, viz., \$5 a week; but the higher officers, such as cashiers, managers, etc., are not paid so well as in Great Britain. Perhaps the clerks who are most favored in the matter of salaries are the English correspondents of the larger firms, while the Germans command little better figures than the French themselves, by the reason of the large number of them that can be found on every hand, and also from their willingness to accept low rates of pay. Some of these men are capital linguists; but, on the other hand, many of them possess a singular amount of exaggerated self-confidence, as I have known men apply for the post of English correspondent in French houses where they have positively not a word of French when I have said: "How do you do?" I know of one young man who actually obtained such a post, and it was three or four weeks before his employer, who was ignorant of the English language, discovered the linguistic deficiencies of his clerk.

Postmen in cities and large towns earn four dollars a week, but not so in the rural districts. I know an intelligent man, six-and-thirty years of age, of fair average education and obliging manner, who gains the magnificent salary of \$2.75 per week. He has a sedentary life, and he has two deliveries of letters to make per diem, the whole of his time is occupied in his duties. He has a wife and two children to keep, and what is more, lives in a decent, humble dwelling, which costs him nearly one dollar a week. How can such folk exist! Twenty-five cents a day to provide food and raiment for two adults and two children, barring, of course, the postman's uniform!

I observe a paragraph in the *Gironde*, which states that the average weekly landed proprietors in France have seen reduced the wages of their laborers from 2 francs 50cs., to 1 franc 75cs. for the men, and from 1 franc to 75cs. for the women. The unfortunate people who have not accepted the reduction have been summarily dismissed. Now, the *Gironde* is the most widely circulated newspaper in the south of France, of thoroughly republican views, and not likely to misrepresent the wage-earning capabilities under the republic of France. In American money, therefore, the agricultural laborer of the Midi will be forced to receive for his labor, that it must be remembered, endure from sunrise to sunset, the liberal sum of \$2.35 per week, if he works seven days a week and never has a moment, not even on the Sunday, to call his own, or \$2.04 per week if he has his Sabbath, and even then he has no half holiday on the Saturday. Shorter hours ought to be in vogue, a Saturday afternoon half holiday, less taxation and protection and similar nonsense, and larger wages. And yet I am bound to admit that the people are fairly content, there is little grumbling, no poor rates, and much, very much less poverty than in England.

Government and ecclesiastical appointments are by no means the fat sinecures that they are in the British Isles, and were I to give a detailed list of the salaries paid to high government functionaries, not only in France but often in the deadly climes of her distant colonies, I imagine that many of your readers would on the figures with unfeigned surprise. Take, for example, the cardinal archbishop of Paris, the highest ecclesiastical dignitary of the country, and one of the richest cities on earth; a man of distinguished piety, high intellectual culture and exalted rank. He has the princely revenue of \$2,000 per annum. Though it may not be necessary that a follower of the lowly carpenter's son should be a duke with £15,000 a year, like his grace of Canterbury, England, surely such a man is entitled to receive a respectable income. With almost every article of diet dearer than in England, with lower wages and higher rents, the people of France are content, and the French nation that so little actual poverty exists in it, that so many of the laboring classes manage to build themselves a house and acquire a plot of ground.

The French chamber of deputies on Saturday last decided to increase the import duty on foreign oxen from twenty-five to thirty-eight francs, on cows from twelve to twenty francs, on calves from four to eight francs, on wethers and ewes from three to five francs, and on fresh meat from seven to twelve francs per hundred.

The minister of the interior has just caused to be inserted in the *Journal Officiel* a table indicating by departments the total of the population, and the total is divided into two headings, viz., the French themselves, and the foreigners permanently inhabiting this country. These statistics form an interesting study. They prove, on the one hand, that the French population increases in an almost imperceptible degree, and, on the other hand, that the number of foreigners constantly on the increase. There is evidently some connection between the two phenomena. The insufficiency of the native population favors the influx of strangers—it might almost be said, renders such an influx necessary. It is none the less true that in certain departments the influx of foreigners has assumed the character of a veritable invasion, an invasion which goes on slowly and peacefully, and which has undoubtedly certain advantages, but which is capable of assuming certain aspects of danger in the coming time with which it is not unnatural that the legislators should seriously occupy themselves.

The departments which are specially invaded are, first the Seine, because of the special attractions Paris possesses for the foreigner, and next the departments which are situated upon the frontier, or in close proximity to the frontier, such as Nord, Bouche-du-Rhone, Meurthe-et-Moselle, Ardennes and Alpes-Maritimes. The Germans regard themselves as being at home at Nancy, the Belgians at Lille, the Italians at Nice and even at Savoy, these towns being so near their respective countries. There are so many of the Belgian laboring classes, workmen in the manufacturing and mines of the Nord, who every day perform their labors and take their dejeuner upon French territory, and who recross the frontier and take their evening meal in Belgium, where they can live more cheaply. The table inserted in the *Journal Officiel*, which is to be entirely relied upon, inasmuch as it bears the signature of the Council, president of the council, informs us that out of 28,218,403 human beings who reside in and pay the taxes imposed by France, there are 37,108,659 French subjects and 1,115,214 foreigners.

In certain towns, and more especially

among the working classes, the hue and cry has been sent forth against foreigners, who are stated to be formidable competitors in the race of national labor. It has been remarked that it is as logical to impose restrictions upon the import of foreigners as it is to impose restrictions upon foreign products. A proposition has been made that it would be advisable to place a tax upon foreigners residing upon French territory. Such a tax would assuredly possess a protectionist character, though it could hardly be said to be prohibitive. It is contended that the object would not be to prevent strangers from coming into France and settling here, but simply with the end of making them pay for the benefits of French civilization which they enjoy, and which have been accumulating for generations past. A writer calls this a "droit compensateur."

The *Soleil* favors such a tax upon two conditions: First, that the tax be moderate in amount and not more than from one to two per cent of the net income earned by foreigners; and second, that they should be "compensated" by laws which should facilitate or even impose upon them in case of need, the act of naturalization. It is contended that the invasion of France by strangers would become a source of strength rather than a source of weakness, if it were possible to make the said foreigners into French citizens. The course recommended is that it should be to the interest of foreigners to become so, and that they would thus be absorbed in the great French nation. The *Soleil* thinks that the imposition of a special income tax would be a powerful means of bringing about what is desired, for many foreigners would declare themselves as French citizens in order to escape the payment of this odious tax. The article in question continues:

"It is certainly unsatisfactory that the population of the French should remain stationary, while all the great countries which surround us, England, Germany, Italy, should see the number of their inhabitants increase with rapidity. But what can be done? It is no easy matter to change the *manners* of the French nation. People cannot be forced to marry on attaining a certain age, and any measures which might be proposed upon the subject would be treated with universal ridicule. But in according naturalization to foreigners who reside in France, who gain their livelihood here, who are dependent upon us for their means of existence, and who, in consequence, have the same interest as ourselves in the maintenance of the tranquillity and prosperity of the country, the French population must be increased by a million people. It must be understood that strangers are welcome and will be received with open arms, but on the condition that they do not remain isolated in the midst of us."

ARNOLD DICKSON.

RENTS ON THE BOWERY.

The Views of a Man Who Pays \$6,000 a Year to a Landlord.

I. Schackman, tailor, Bowery near Broome street, was interviewed a few days ago by a STANDARD reporter in regard to Bowery rents. He said there was, as a rule, hardly a living to be made by Bowery storekeepers on account of excessive rents. After a man had a business established the landlord ran the rent up on him every time his lease expired. It was very seldom a lease could be had for more than three years, and in most cases the lease was but for one year. The rents on the Bowery he regarded as more unreasonable than in any other locality in New York. It was a good retail business center, and that made it the field for agents and for shrewd men of some capital watchful for paying investments in real estate. He knew of several persons who were going out of business this spring, as they did not make their rents. One was himself an owner of real estate situated in another part of the city, and as he expressed it, was well enough off to live without working for another landlord. Mr. Schackman thought that the average rent of a store on the Bowery, 22x80 feet, was \$3,000 a year. This was without a basement or other room in the building. With short leases tenants put very little money on improvements and disregarded sanitary conditions. The place at which landlord was putting up rents was much faster than the advance in desirability of Bowery stores. The sole question was, what could the tenant pay. Mr. Schackman believed that in general the storekeepers tried to do as well as possible by their employees, but the enormous rents had to be met on the first of the month. This was what made retailers open shop on Sunday against the law, and caused them reluctantly to promise early closing to the labor unions. He himself pays \$6,000 a year for a room, 40 by 60 feet, on the ground floor. Mr. Schackman is himself a house owner, and a close observer, and he believes he can look on the question of rents without bias in either direction. He says that if the working people can find means of reducing the rents paid by business men, they will get some of the money now going to landlords. A man in business paying \$6,000 a year rent would, if it came down to \$3,000, be in a position to give his employees better wages.

Malheur Illustrated.

CHATTANOOGA, Tenn., April 8.—A singular difficulty has arisen here as the result of the real estate boom which has prevailed for three months. Some time since a syndicate of capitalists purchased a large tract of land almost in the center of the city called Stone fort, which on account of its rock and uneven condition has been allowed to become occupied by negro tenants, at least two hundred small houses having been put up for their occupancy. These two hundred families since the new purchase have been notified to vacate this property at once, and they will have to leave. There is not a vacant house in the city that they can get, and Chattanooga is now crowded with the problem of what to do with 300 families who are turned out of house and home.

The purchasers propose to improve the property, level it off and make it available for business and residences. The poor people will have to get off during the coming week, and what to do with them nobody knows. In several other portions of the city where property has heretofore been occupied by poorer classes, and which property has passed into new hands, the tenants have also been ordered off to make room for improvements. It is safe to say that during the coming week, if these notices are insisted upon, there will be hundreds of homeless families in Chattanooga, with no homes that they can rent.

The Song Harbor Trust—Years Ago.

NEW ORLEANS, La., April 6.—The returns from Cincinnati and Chicago are grand. If the land reform movement continues to gather headway another year as it has done in the past we shall be victorious. Ten years ago I published in the *American Ship*, a newspaper of New York, an exposure of Shiloh's Song Harbor similar to yours in the last issue of THE STANDARD. I published one of Greenleaf's financial statements, and showed that they only expended seventy-eight thousand out of a quarter of a million income in maintaining beneficiaries and the rest went to swell the capital fund, and at the rate they were going on it was only a question of time when they would own the whole city. The result of my agitation was to cause them to provide for the signature of 100,000 names. I see by the statement you publish they are investing in government bonds. I was a government official then, and they went to Washington and demanded my head.

E. HERRICKSMITH.

RACK RENTS IN CHICAGO.

What the Proprietors of Boarding Houses and Furnished Rooms are Forced to Pay.

Chicago, Enquirer. There is a system of rack renting practiced upon a class of people in Chicago, which for cold-blooded robbery and inhuman ghoulishness equals in horror even the eviction scenes over which the humane element of all classes of people are so justly indignant. It seems that the class of houses in Chicago used for furnished rooms and boarding houses are almost as completely under the control of the moneyed aristocracy as the farming land of Ireland is dominated by its land robbers. It seems almost incredible that there should exist in a civilized country a class of people who could become so utterly lost to every sense of justice or consistency as those who own and rent out the houses to which I refer. The rent of these houses has been placed at such unreasonable figures, and is so entirely out of proportion to the earnings of the business of the renters as to render it impossible for such people to carry on their business with any hope of success or even the prospect of a bare existence. I know a lady who has been keeping a flat of furnished rooms for four years on a prominent street in the city, who expended at the beginning of her term \$500 for furniture, and in addition to four years of laborious work in taking care of her rooms, which have been occupied for the most part of the time, she has been compelled to draw upon other resources to keep up her expenses until several hundred dollars besides her earnings have been absorbed by the exorbitant rent she has been compelled to pay. Another lady who has been renting a flat in a very favored section of the city, which she furnished at a cost of \$700 about four years ago, is paying more rent to-day than she is receiving from her rooms, and tells me that she has often been compelled to do sewing to make up the deficit in her rent bill, which the business fails to supply. I know another family keeping rooms where the lady and her three children are kept constantly at work in the business, and the rooms all occupied, and yet she is often compelled to draw for rent on the salary of her husband.

But the most startling feature of the business, and one which humanity shudders to contemplate, is the fact that thousands of these furnished rooms are occupied by girls who work in factories and stores, whose wages are utterly insufficient for their support, many of them being driven to prostitution, thus converting a great number of places, even in respectable parts of the city, into secret houses of assignation. A lady has told me this of a highly respectable gentleman who owns the entire block in which her apartments are situated. She complained to the gentleman of the high rent she was forced to pay for her flat, and told him frankly that it would be impossible for her to rent from him at such figures, and keep a respectable house, and that she would keep no other kind. The gentleman, or rather the fiend, coolly informed her that she was too particular, and that he could give no reduction in rent, as much as to say: You must concede to my unreasonable demand for rent even if you have to avail yourself of the fruits of prostitution to obtain it.

The Right Gospel.

The Royaltan Minn., *Banner*, pointing out what would follow if land values were taxed, says: "As fast as the landowner can make his land into grain, into cotton, into hemp, into vegetables, into sheep and horses and cattle and houses and barns and pianos and organs, that fast does he approach the goal of his youthful dreams of comfort and prosperity. He will, rather than permit any of his land to go to tax sale, employ three men and teams where he now employs one. His land will be made to produce thirty and forty bushels of wheat to the acre where he now barely squeezes out ten or twenty. He will pasture one cow on one acre in place of one on four acres. The whole ingenuity of the farmer and the inventor will be devoted to that idealistic agricultural task, getting the most out of little ground, instead of to getting a little out of the most ground. The millions that are invested in real estate, which in the hands of speculators retard the growth of every country, straggling 'settlements' from New York to Portland, would be thrust into the channels of trade and become living arteries, carrying the life blood of employment and prosperity to every part of the body politic. The man who has a lot of unproductive real property will either let it go to tax sale, or else he will build on it or garden it. He will have to make it produce something. Instead of hunting out objects for taxation, strike the shackles off both capital and labor by making them free from taxation."

Keep on Thinking, Canada.

Toronto (Ont.) Daily Globe. In the discussion of Mr. Balfour's bill respecting line fences between farms the "prejudice of county and township councils against absentee owners of unoccupied land" was mentioned. It was said that local feeling would utilize the proposed act to force the fencing of vacant tracts, and thus put the absentee to expense. To us it seems that the local feeling is entirely right and sound. The county and township councils would receive power to levy special taxes on unoccupied tracts if our system of taxation were not radically wrong. The absentee are speculating in the unearned increment, i. e., in the work and outlay of wealth-producing farmers. The value added to vacant land by adjacent settlement goes to reward holders who positively injure the neighborhood. They pocket as speculators a profit which becomes a tax for all time on those who make the land productive. An effective remedy for the grievance of farmers in this respect would be to take all municipal taxes off improvements and put them all on the value of land minus improvements. When farmers get their eyes wide open they will combine to impose land taxes in such a way as to destroy land speculation.

God's Goodness to Mr. R. M. Todd.

St. Paul, Minn., Globe. ALBERT LEA, March 26.—R. M. Todd, president of the Albert Lea steam mill company, is the recipient of a stroke of good fortune which he not only deserves and which he will sensibly and generously use, but which the most lucky favorites of fate would consider themselves fortunate to secure. Several years ago he bought a tract of land in the mountain wilds of Arizona, which gave some indications of silver bearing, and for the past year has been prospecting it, the results of which he communicated to ex-Senator Tabor and other bonanza millionaires of Colorado. They sent their experts to examine, and the report was so certain of the richness of the rock that on a visit to Denver last week they closed a bargain with Mr. Todd by which he has their notes and bonds for \$250,000, payable monthly within one year. Ex-Senator Tabor is the leading purchaser, and his is the first name signed to the notes and contract, which are now on deposit in the bank of H. D. Brown & Co., in this city. Besides this, Mr. Todd reserved an eighth interest in the mines. Experts report that at least \$1,000,000 of silver-bearing rock is in sight.

Organization in Minneapolis.

MINNEAPOLIS, Minn., April 4.—Our object is to organize a central Henry George club and then an auxiliary in every ward after the coming election to prepare the way for 1888. I have already got my own ward organized.

ALBERT DOLLENNAYER.

AN ANTI-RENT AGITATION.

Excessive House Rents Receiving the Attention of New York Wage Workers.

A few weeks ago the Bakers' progressive club passed a resolution by which its members pledged themselves to demand of their landlords, on the 1st of May, a reduction of 15 per cent in rents, providing the other trades represented in the Central labor union would do the same. Since that time the subject has been up for discussion before several of the sections of the Central labor union. The matter has also attracted unusual attention among wage workers generally, and as a result the relations of New York tenants to landlords are seen to-day by thousands of the occupants of tenement houses in a light more clear than ever before. With some of the more active labor union men the agitation has shaped itself into a proposition to strike against landlords, the plan—so far unofficially discussed—being for one organized trade at a time to take up the movement and assist these members to find cheaper quarters who may be unsuccessful in inducing their landlords to reduce rents. Another proposition that finds some favor among those talking it over informally in workmen's places of resort, is that several blocks of houses be set apart in a tenement district rented mostly by men in labor organizations, and that all concerned living in the area selected shall simultaneously give notice to the landlords that the rents must be reduced or the entire neighborhood will be deserted. If this move should be successful another series of blocks could, according to the plan, be operated upon in a similar manner, and then another, until the tenement house districts of the city were worked over. The opinion prevails, however, that it would require a long time to organize such a campaign of house boycotting, though some who are pushing it believe that it has merits which a strike against an employer has not, for the workmen need not stop work to engage in it; there need be no fear of violence in connection with it; the laws against boycotting cannot be brought into operation in connection with it, and the usual arguments against strikes which are employed by those who will not strike cannot very well be brought into play with regard to it. Moreover, a movement of this character, it is said, could not be used for the purpose of asking from any one employer or employer, anything that he had ever earned, for New York landlords with few exceptions are regarded as taking advantage of the growth of the city to exact from tenants every cent the latter can pay, and they do this without any regard to merely fair returns for the capital invested in their real estate. Whenever a locality becomes a center of increased population rents are put up by the landlords, and the same course is followed in consequence of any improvement that should be of general benefit. This is to be expected, but the question of the plan is a question for fighting landlords desire to see whether an artificial depopulation of a locality would not have as good an effect for tenants as a genuine increase in the number of people seeking homes in the same locality has for landlords. The building trades organizations, however, see in the idea a detriment to their occupation, as it might deter capital from house building. The fact, also, that fair minded landlords might be made to suffer with the rest is also looked upon as a drawback to the plan. Whatever the outcome of the discussion, members of labor unions acquainted with the land doctrines are pleased to see the drift of thought in the direction it is taking. When the plan of taxing land values is thoroughly understood it will be seen that the building trades, and all other trades, will receive an impetus from its operation that can hardly be estimated. New York rents are everywhere much on a level with respect to the people who must pay them. If rents are apparently low anywhere it is because the locality is poor and the surroundings intolerable to all except those who must tolerate anything, no matter how bad. Everywhere in the tenement districts the landlords have pushed up rents to the largest sum that the laboring classes can pay, and everywhere in the rental business districts the storekeepers work for the man who takes the rent and puts it higher as they increase the volume of their business.

Out of town readers of THE STANDARD who are interested in the question of rent, may see, by the instances hereafter given, which have been collected at random, how the working classes of New York struggle for the landlords.

In the crowded Tenth ward, in tenement houses which are in fair repair and have two families on every floor, the rents usually range from \$17 for apartments of five rooms on the top floor to \$20 for the store on the ground floor. It is not unusual, however, for a store to bring \$30 a month.

In Forsyth street, near Delancey, a second floor in a three-story house, at \$25 a month. The poorer class of "double decker" tenements in the neighborhood have apartments at \$17, \$15 and \$12.

At No. 56 West Broadway, a rather dilapidated twenty-five foot front house, the plumber shop occupying the half of the ground floor rents for \$30 a month. A cooper shop and blacksmith shop are in the basement, and each pays \$8 a month. For a room and bedroom in the upper floors of this house \$12 a month is paid. Back of a narrow yard on the same lot there is a rear building. A room and bedroom in it rents, for from \$8 to \$8. In this neighborhood there are some old private houses. In one of them a clerk pays \$11 a month for three small rooms on the third floor

GOING INTO BUSINESS.

EMPLOYERS AND EMPLOYEES IN BEN FRANKLIN'S TRADE.

The Printer Office of 1829 and That of 1887—What Are the Changes for Printers? Talent in New York—Old Says That Will Not Answer at the Present Day.

A gauzy little story, with its big moral, written in the vein of the fictions printed in the Sunday school papers, was republished in last week's STANDARD from the Independent. A Deserving Poor Workman was walking homeward from work with a Shiftless and Daring Workman, when a Wealthy Gentleman rode by in a splendid carriage. Deserving Poor admired the turnout, and declared that he, too, should one day ride in his carriage. But Shiftless and Daring asked what right the Wealthy Gentleman had to live in such luxury and idleness, while he, who worked so hard, had nothing, and he said he believed he would all his days be next to a beggar. And Deserving Poor managed well, lived on less than he earned, became an honest contractor, and finally accumulated a large fortune. And Shiftless and Daring always kept himself poor by spending all his earnings. Then follows the moral of universal application: "Workmen in this country, if they will practice industry and economy, dispensing with all unnecessary expenses, and living on less than they earn, will gradually become capitalists, to a moderate extent, at least, and some of them will become rich." Lastly, a slap at the labor organizations.

Miss Pennywisp might spin this little yarn to Polly Drudge and the simple young lady might believe it to be true, and the ignorant menial might fall into a fit of penance over it at the thought of that time which was spent for the only ribbon she bought last year. Or, old Professor Philanthropist might relate the story while visiting a charity school, and the boys there would be edified by it and make good resolutions on the head of it. But in the workman's workaday life it will stand stilling!

The inquiry as to whether skill, industry, sobriety and enterprise, unaided by patronage or capital, have a fair chance for reward in this country, could be answered completely by taking up the list of occupations as they are printed in the census reports and ascertaining the relation of the wage-workers in each to the employing and wealth holding classes. In most of the mechanical occupations it would be seen that the factory system has superseded all other systems, and that the factory hand is generally no more than an attendant at a machine or a worker at some subdivision of a branch of what was formerly a trade. The production of nearly all kinds of goods is in the hands of combinations of manufacturers monopolized by large firms possessing superior facilities for placing their articles upon the market. Labor saving machinery is taking the places of mechanics and driving them into idleness or reducing them to the level of the unskilled.

Let the printing business be taken for an example. The changes upon the walls of the office of the typographical union in New York the printing of a printing office of the year 1829. A pressman is at work on a Ramage hand press, and about the room are seen the appliances of that day for setting type, binding books and ruling blank books. Perhaps all the plant of such an office could have been bought for \$2,000, and the pressman at work was capable, no doubt, of performing every process in the production of a book or newspaper. The office of those days was a small room in which he worked in 1829 is still living. The walls of the office of the typographical union are not large enough to contain a pictorial gallery of the many branches into which the trade of printing is now divided, and pictures would have to be added constantly to depict the rapidly changing processes in connection with the business.

In 1820 the eight, ten or twelve cylinder press used in the press rooms of the daily newspapers was considered a marvelous machine. To feed the cylinder presses and the folding machines there were then employed in a daily newspaper office in New York from twenty to fifty persons. The press now used in such an office feeds itself, prints, cuts into sheets, folds and counts the papers. The scores of feeders who were formerly employed in press rooms are now earning and saving. In order to become employers, in that indefinite haven of those ousted by machinery—"some other occupation." If, as is a common argument, machinery usually creates more employment, this class of operatives have not found it to be so in their own business. Machine makers have not found a greater demand for their handiwork, either, in building new presses, for the machines of the latest design are more simple in construction than the older ones, and turn out many more finished sheets per hour.

In the book press the offices of the presses of the new make are also capable of being run with less labor and of doing better work than those of the style in general use twenty years ago. New folding machines and new sewing machines in the book bindery are throwing girls out of work and performing in a day a quantity of work that formerly took up a week. In large binderies the work of binding books is subdivided to such an extent that an operative having, at the trade tools for years at a single subdivision of it, such as pasting, rounding, backing, cutting, embossing or sewing. Forty years ago a bookbinder could have set himself up in business with \$150. To-day the necessary machinery for a modest bindery costs at least \$5,000. In blank book manufacturing, improvements in machinery have been made within ten years that render it unprofitable for some machinery constructed previously to be worked at. The old words of the owner of small blank book factory, operating with his old style machines, would lose more money the more he worked, and if he had the energy, skill and business talents of a tip-top captain of industry, he would go to ruin so much the sooner. It would be as if a man were to start to ride on horseback to San Francisco in order to save car fare and put up at the highest priced hotels on the way.

Type composing machines are in use in half a dozen large offices in New York. While it is a fast compositor who can set 10,000 ems a day, a team of three machine operators can average 60,000 ems a day if working on reprint copy and not required to change the length of the lines. The first cost of the composing machine and its liability to get out of repair stand in the way of its general adoption, but compositors generally take it for granted that a machine or a process may at any time be invented which will take the place of the hand compositor in plain type setting.

There are establishments in the city where nothing but presswork is done. Scott's, running through from Spruce to Frankfort street, has presses by the dozen at work night and day, the forms being carried there from numerous composing rooms scattered about the lower part of the city. It would be a smart pressman who could run off work on a single press in a small office at as low a rate as one of Scott's presses can do it.

All who know anything at all of the weekly press of the country are aware that hundreds of the smaller papers are printed on one side in a large city establishment and supplied to their proprietors at a cost but little above that of white paper, as the same "master" appears in many of them, and the advertisements inserted by the wholesale house

printing these papers repay the cost of the work. This class of newspapers are all to be the same as "patent insiders." Within five years another process has played havoc among compositors. Stereotype plates are sent by express from several cities to the country press, the plates being but the eighth of an inch thick, and fitted into the forms on movable and adjustable bases. Telegraphic news matter is thus prepared and forwarded in the morning for points within 150 miles of New York, arriving in time for use in the evening papers. Miscellaneous matter goes more slowly, but reaches many more papers. This plate matter is recognized by the union printers as capable of irretrievable damage to the craft both in diminishing wages and lessening opportunities for obtaining work. There have been many newspapers started in small towns through the means of plates. These little towns will soon be sending out a horde of half-taught and low-paid compositors to small country offices but rarely have employment for journeymen. The larger weeklies and the daily papers of the third-rate cities also use plate matter, the effect being to increase the size of the papers somewhat, but at the same time to lessen on the whole the amount of work for compositors. Another use for plate matter, and one which is a menace to the scale of wages, is that in case of strike it can be relied on to fill up the forms.

In addition to the changes in the New York printing office growing out of new methods and improved machinery, the work of the trade has been split off into many divisions, and with few exceptions, each of these divisions is monopolized by a few houses, the monopoly being established and controlled through the possession of facilities not attainable by beginners. Who would think to-day of entering into the business of manufacturing school books in the face of the pool supplying the country with them and employing the usual modes of a pool in crushing opposition? What working printer would dream of starting a daily newspaper or a monthly magazine after looking over the list of failures in these lines during the past ten years? The savings of a printer's lifetime would be unequal to the purchase of a single press in a daily newspaper office. No combination of merit and genius can cope with the problem of competing with the four large theatrical printing offices of the city, its three color printing firms, its half dozen large printing establishments, or its three railway printing houses. Once or twice in a decade talent, character and capital unite and successfully build up a new printing office in New York. This is usually done by some one through whose capitalists seeking investments for their money and compelling offices already established to yield a share of their patronage and in part release their grip upon the increasing volume of work in the way of printing. Again, some enterprising persons may perceive apart from the common line of work a little need for a new office that may in time grow to be a great office. This is in the district of the exercise of a license of talent that is much vaunted and flattering to self-forgiveness, and the printers who have believed that they had that talent and had discovered a need are surprising in number. As a consequence there are ex-proprietors of printing offices at the case in every office in the city. Taking the waste of capital and the wages that might have been earned if these ex-proprietors had never made their business ventures, the aggregate loss to the working members of the printing fraternity, through unsuccessful attempts to become employers, will bear comparison with what has been thrown away by the shiftless.

Several managers of printing offices have lately been interviewed by the writer in relation to the question of building up a paying establishment. Mr. T. J. Rooney, manager of the Concord Co-operative company, 40 Central street, pays \$200 a year rent for an establishment now having about \$3,000 worth of material in it. He had lately sought better quarters in his neighborhood, but found nothing that rented under \$1,200 which answered his purposes. He had had his eye on a new building near by, while it was in course of construction, and thought he might take in it a room 25 by 75 feet. But its rent turned out to be \$2,000 a year. Mr. Rooney thinks that \$30,000 is required to set up an office which can expect to compete with any of the better lines of the printing business. Mr. McWilliams, of Elm street, said that he thought \$50,000 might start a book printing office. The smaller offices generally made barely a living over their rent, which was sure to rise if the office depended on its locality for its good will. He had once gone to a place that was worthless for any one else, but as soon as he had made it pay the rent was run up to a point that compelled him to remove. Mr. C. G. Burghoyne, whose large book business has been built up in the past fifteen years, said there was \$80,000 invested in his office. An office that could bid for work of any class might be established for \$150,000; but in order to do all kinds of work a quarter of a million would be needed. The day of the small printer had gone by. He had a number of ex-proprietors working for him. He made money by doing quick work in a small office. His hands could not be transferred from one department to another, and thus an immense amount of work done at a low cost. He does work for a dozen smaller offices. His landlord had raised his rent promptly on the expiration of his lease. Landlords give printing offices short leases. Mr. William J. Kelly, the publisher of the Model Printer, thought that it was hardly practical to decide upon any figure as the minimum necessary to set up the plant of a complete printing office. The division of the trade into branches prevents any one from attempting to follow them all, either as employer or employee. Nearly all the owners of small offices are at a standstill or going backward. Rent takes their profits.

In all, there are about 300 printing offices in New York, a large majority of them, however, being small concerns, doing commercial printing and employing only a few persons. In New York the compositors number about 4,000. The piece hands in the book trade do not average \$13 a week the year round. The morning newspaper piece hands average \$16 a week, and before getting a regular situation a compositor will very often wait two years in the position of a substitute. A large proportion of printers do not obtain work regularly.

The complete printing office of 1829, with its few primitive tools, is no longer in existence. From it have sprung daily newspaper offices, book printing offices, job offices, binderies, blank book factories, lithographing, engraving, label and color printing establishments. The wage worker is now seldom successful in becoming an employer. The men are as good as they were in old times, but conditions have changed. But in 1887 the goody-goody press and public teachers who are either ignorant men or falsifiers are still telling the pretty little stories and repeating the stale and inapplicable maxims of 1829.

An Organization in Portchester.

A number of citizens of Portchester, N. Y., in sympathy with the great reform which THE STANDARD advocates, recently associated themselves into a club for mutual intellectual improvement, and will shortly open a room where entertainments and debates can be held. John McMackin has recently visited the town and made a stirring speech before the association. The officers are: Andrew Moore, President; Wm. Coddington, Secretary; and John Wasson, Treasurer. The executive committee are: Thomas Wheeler, Michael McCoy, James Roach, Thomas Burke, John Lyon, J. Henry Schnell and Fred Hup

PLANTATION LIFE TO-DAY.

Industrial Slavery Far More Cruel Than That Existing Before the War.

A short time ago the writer visited a large sugar plantation called Cote Blanche, situated upon an island of the same name, in St. Mary's parish, La., which may be taken as a fair specimen of existing plantations in Louisiana.

Cote Blanche is owned by a resident of New Orleans, who leases it to another resident of New Orleans, who in turn employs an overseer, who directs the laborers. The overseer lives in a large frame dwelling near the hovels of the laborers.

These hovels are arranged on both sides of a long street. Each consists of two rooms, one used as kitchen, dining room, and, in fact, general living room, and the other for sleeping. They are built of ordinary boards, loosely put together, whitewashed on the outside, and are pigsties inside. Some of them are occupied by negroes; others by white men. Most of the occupants have their families with them, and as many as seven or eight human beings live in a single hut, together with dogs, pigs, turkeys and other animals. The exact wages paid to these people it is impossible to state, but that their earnings are small may be inferred from their way of living. Their clothing is mainly rags; their food is pork and black bread, and a mixture called coffee, a diet, one dose of which would kill a millionaire. Their only luxury consists in smoking vile tobacco. Their privileges are working all day when in health, being kicked out when sick, and buying, on pain of instant dismissal, everything they use at the plantation store, which is owned by the master. Their liberty consists in freedom to do as they please and whenever they elect, this being a matter of the least account in the life of the one in the world except the immediate families of the poor wretches, while it is a matter for rejoicing on the part of the starved creatures who fill the vacancies.

Before the war slaves had a value. They were often beaten and ill-treated, and in many instances had to be goaded to their work by the slave-driver. But generally speaking, the slaves enjoyed life. They had no cares; they were housed, fed, clothed, and when sick taken care of and the recovery. The master was to some extent responsible for their well being. Each one was personally known to him and his family, and in their old age they were not worked. Their life, compared to that of those who to-day take their places, was as heaven to hell. The difference is that those to-day have no value; the desire on the part of the master to get a comfortable living out of their exertions has given place to the desire to get as much out of them that the limit of human endurance will allow; no need now to flog them; the fear of starvation is a sufficient incentive. Every avenue of escape is so monopolized that countless numbers stand ready at a moment's notice to step into vacant places. Now the ownership is not personal. The master does not know his slave by face or name. If the slave falls sick and can pay for a dose of himself, well and good; if not, it would be preposterous to expect the master to pay for one for him. And then again, it is a philanthropic action on the part of the master to give employment to the workman, and thus offer a fellow being the opportunity to avoid death by starvation!

The owner of this island lives in New Orleans. He receives a large rent from the man who leases his land. The latter also lives in New Orleans. Neither does a stroke of work. Bore live hand-to-mouth, surrounded by every luxury. The slave-driver or overseer, employed by the man who leases the land, receives a compensation, but does no work except to direct the slaves. Where does all this wealth come from? A child whose ideas were not all confused by the modern political economy would say it is created by the laborers in the hovels. Does it belong to the New Orleans gentlemen? The law of the land says it does; the law of God says it does not. The two absentee landlords are indifferent as to how their money comes, and they leave everything to the slave-driver, whose position, in part, depends upon his cruelty. But the responsibility is clear enough. It rests with the people of the United States, and unless they look into these matters and do something to eradicate the evils that are now rapidly eating away our institutions and making the emancipation act a shallow joke, Bore live hand-to-mouth, surrounded by every luxury. The slave-driver or overseer, employed by the man who leases the land, receives a compensation, but does no work except to direct the slaves. Where does all this wealth come from? A child whose ideas were not all confused by the modern political economy would say it is created by the laborers in the hovels. Does it belong to the New Orleans gentlemen? The law of the land says it does; the law of God says it does not. The two absentee landlords are indifferent as to how their money comes, and they leave everything to the slave-driver, whose position, in part, depends upon his cruelty. But the responsibility is clear enough. 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HENRY GEORGE, Editor and Proprietor.

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JUSTICE TO THE ARCHBISHOP.

The scandal which Archbishop Corrigan is causing by his attempts to reduce to slavish submission the clergy of his diocese; his evident determination, as far as in him lies, to crush out among the priests of New York all freedom of political conviction, and to use the authority of the Catholic church to support corrupt political cliques and to prevent any questioning of social wrongs, ought to arouse among Catholics far more serious thoughts than those which find expression in condemnations of the conduct of the man. That the individual who now holds the position of archbishop of New York is too little a man for such an important place—that he lacks the intellectual grasp, the keen sense of justice and the popular sympathies needed in the official head of the Catholic church in the largest of American dioceses; that he displays the vindictiveness of the spoiled and petted miss, instead of the calm and kindly discretion of a manhood ripened by experience of the struggles and trials of life, and by realization of the vanity of selfish aims; and that he, by virtue of his office, a chief shepherd, seems anxious only that the wolves who fatten on his flock shall have full meals, is all true enough. But the important question is, how did such a man get into such a place? The Catholic church in New York is preeminently the church of the poor. How is it that the local head of that church is such a sympathizer with the rich that he wrenches authority to persecute those among his priests who dare to claim for the poor equally with the rich their heritage as children of God? These are questions of an importance that go far beyond any matter of individual action or personal character.

The original constitution of the Catholic church is intensely democratic. Primitive Christianity was essentially a revolt of the poor against the rich, an assertion of the equality and brotherhood of all the children of a common Creator. It did not appeal to arms; it made its appeal to something more potent, the consciences and the hearts of men. It was this that made the Roman masters of the world, with all their philosophical indifference to what their subject millions believed as to the nature of the gods or the destiny of the soul, persecute so bitterly the adherents of a faith which taught that the one true God was no respecter of persons, but that in His sight and in respect to His bounty the poorest plebeian and the richest patrician, the meanest slave and the proudest emperor, stood on an equal plane. To those whose ruthless luxury was fed by the sweat and blood of embezzled millions, this was "socialism, communism and anarchism" of the most dangerous sort, and men and women who professed such "destructive doctrines" as that of the common fatherhood of God were torn to pieces, fed to lions, done to death in all the most cruel ways that a devilish ingenuity could conceive. But the blood of the martyrs was the seed of the church, and at last Christianity emerged triumphant from the long struggle. Then the rich and the high born made haste to profess it, and began to intrigue for its dignities, often so successfully that, while the working priesthood still sprang from the people and remained in sympathy with them, the high places of the church, where the spirit of aristocracy was powerful, came too often to be deemed the prerogatives of noble birth, and even when a man of the people rose to ecclesiastical rank it was but to be received as a member of a ruling class.

Against the long dominance of aristocratic ideas the spirit of democracy has slowly made its way; but it is a remarkable fact that in the country where democratic ideas have reached fullest development the organization of the Catholic church is even yet more essentially aristocratic than in the Catholic monarchies of Europe.

Two American bishops have recently been made cardinals—members of that body which elects the head of the Catholic church. Those who have read the newspaper accounts of their installation will have noticed that each of these bishops on becoming a cardinal was required to take the titular pastorage of a parish church in Rome. This was something more than a mere form. It is as pastor of parish churches in the diocese of Rome that the cardinals are entitled to a voice in the selection of a bishop of Rome, who, by virtue of that office, becomes the head of the church. This assumption of Roman pastorships by Cardinals Gibbons and Taschereau is a survival of the ancient democratic usage by which the bishop was chosen by the priests of his diocese.

But in the United States, where political institutions are based upon democratic ideas, the priests of a diocese

are as completely ignored in the selection of their bishop as though they did not exist. Just as the Catholic laymen of the United States are powerless in the selection or retention of the priest whom they support, so in their turn the priests are powerless in the selection of the bishop to whom they are subject.

Thus does it come about that a man of such ordinary capacity and of antecedents so undistinguished as the present incumbent has become archbishop of New York. Such a man could never have been chosen or even nominated by the clergy of New York. They would no more have selected him to succeed Archbishop McCloskey than the parishioners of St. Stephen's would have chosen Father Donnelly to succeed Dr. McGlynn.

Archbishop Corrigan has never worked his way up the rounds of the ladder of ecclesiastical promotion in which he stands so high. He has never been a parish priest, or even a curate. He has never had the opportunity to acquire the practical knowledge of human nature and the warm sympathy with the poor and lowly that come to the priest whose daily life and ministrations bring him close to the hearts and lives of the people. His experience until he became a bishop was merely that of the schoolroom. From the life of the pupil he passed to that of the schoolmaster, with all its narrowing tendencies of undisputed sway over inferiors; and from a ruler of boys whose unquestioning obedience had accustomed him to regard himself as a superior being he was inflicted upon the diocese of Newark, whence he was at length transferred to the devoted diocese of New York.

If Archbishop Corrigan is a sympathizer with the rich, it should in charity be remembered that his life has been such as to make that natural, if not inevitable. But further than this, he himself, as archbishop of New York, is not only a prince in the power he exercises over his ecclesiastical subordinates, but is in the receipt of princely revenues. It is but natural that he should have a fellow feeling for the rich, since he is one of their number.

The priests of New York receive salaries ranging from four to eight hundred dollars per annum. But the official income of the archbishop of New York, it is hard to say what it amounts to?

In the first place he is furnished with a marble palace, equipped and maintained free of cost to him.

In the second place, he receives from the funds of the cathedral a salary of \$5,000 a year.

In the third place, he receives from each church in the diocese what is called a cathedralism, being an annual payment of \$200 a year each from all but the poorest churches. This cathedralism probably aggregates not less than \$15,000 a year.

In the fourth place, he receives a fee of \$1 for every interment in Calvary cemetery, the great burial ground of the Catholics of New York. According to the official statistics there were in Calvary cemetery last year 14,374 burials from New York city alone, while from Brooklyn and other cities the interments in this vast cemetery during the same time must have aggregated at least half as many more. Thus the income of the archbishop from this source alone must be over \$20,000, which, added to the two previous items, gives him at least \$40,000 a year—the income, calculated at four per cent, of a millionaire.

But this is not all. Besides this \$40,000 a year which Archbishop Corrigan draws mainly from the hard earnings of the poor, and especially from the tax for burial in consecrated ground, which falls so ruthlessly upon them in their hour of sorest distress, he is continually in receipt of large fees and gifts from the wealthy.

In view of these figures, it is hardly to be wondered at that Archbishop Corrigan, in a recent pastoral, should liken himself to a "sentinel on the ramparts of a city under siege," and deem it his duty to sound this alarm:

"Therefore, we command you, brethren, to be zealously on your guard against certain unsound principles and theories which assail the rights of property."

Forty thousand dollars a year, besides a marble palace and items not easily ascertainable, certainly tend to make even an archbishop zealous for the rights of property.

It is worth the consideration of Catholics who have been scandalized by the recent course of Archbishop Corrigan to ask themselves whether there is not fault in the system as well as in the man.

There is certainly nothing in Catholic faith to require the selection of a bishop without regard to the judgment and wishes of those whose experience is most valuable and who are most vitally interested in the choice. And while it is proper that a bishop, like a priest, should be maintained in comfort and with a decent regard to the dignity of his station, yet to permit him to take the income of a millionaire is certainly to dull his sympathy with the sufferings and trials of the toiling men and women who constitute the great body of the Catholic fold, and to dispose him to look with complacency upon the monstrous inequalities in the distribution of wealth which shame our so-called Christian communities.

THE LESSON OF CONVICT IDLENESS.

The first month of enforced idleness in Sing Sing prison is over, and the deficit to be provided for by the taxpayers of the state is nearly \$8,000. This deficit will probably increase month by month for some time to come, as existing contracts for prisoners' labor expire. The voters of the state have found it to their interest to support prisoners in idleness rather than permit them to compete with honest laborers by working for a living. It is as though a hard working family should find it more desirable to support one of its members in

idleness than to allow him to share in the common labors.

Facts like this are the sort of files which our social system presents for our gnawing. What can be more absurd than to say that it is better to maintain a convict in idleness than to set him to work? What more clear than that if he is set to work he will inevitably throw some honest man out of employment? A logical conclusion and an undeniable fact—there they are, face to face, and what can we do to reconcile them.

There is in mathematics a forcible method of negative demonstration, known as the *reductio ad absurdum*—if a certain proposition be true, then of necessity something else, which is absurd, must be true also, therefore the first proposition is, and must be, false. The present prison labor situation is the last term in just such a chain of demonstration.

Let it be granted that certain individuals, be they many or few, have the right to refuse other men access to the natural material of production—that they have the right to fence in land and hold it unbuilt on and untilled; that they may hold coal, and iron and other mines and forbid other men to work them; that they may monopolize water power and other natural forces—and what follows?

It follows that the mass of men, cut off from access to the natural material of production, will compete together for the privilege of doing such work as the "owners" of natural elements and forces will permit to be done. And it is a fact that they do so compete.

It follows that in this fierce competition men can frequently get no work except as a result of other men getting less work; and that at all times the fewer men there are competing the more favorable will be the terms on which the "owners" will grant them the privilege of work. And this also is a fact.

It follows that as a result of providing productive work for 1,500 convicts, an equal or a greater number of honest men must be deprived of work, or find their privilege of work endangered; and this also is a fact.

Therefore, as an act of justice to honest workmen, the state should (and does) support its convicts in idleness; which is absurd.

PLUCK-ME STORES.

Some years ago the Pennsylvania legislature passed a law prohibiting manufacturing and mining companies from paying their laborers in store orders. It was the purpose of this law, by enabling laborers to buy wherever they saw fit, to secure them the benefit of competition in prices; but the supreme court of Pennsylvania has recently declared the law unconstitutional. It says:

The law is an attempt by the legislature to do what in this country cannot be done—that is, to prevent persons from making their own contracts. The act is an infringement of the rights of the employer and employee; more than this, it is an insulting attempt to put the laborer under a legislative tutelage, which is not only degrading to his manhood, but subversive of his rights as a citizen of the United States. He may sell his labor for what he thinks best, whether money or goods, just as his employer may sell his iron and coal; and any and every law that proposes to prevent him from so doing is an infringement of his constitutional privileges, and, consequently, vicious and void.

This is a sound exposition of fundamental law; but it falsely assumes that employer and employee contract on equal terms, and is not in accord with adjudications of analogous questions. We should like to believe that the supreme court of Pennsylvania has risen above expediency and, even at the expense of robbed and impoverished workmen, gone back to first principles, as far as the issues of the particular case would permit. We might then hope that when some corporation came before it, claiming the ownership in fee of part of God's earth, this same supreme court would, with equal independence of judge-made law, declare that any and every act of the legislature that proposes to deprive the humblest human creature of his equal right to the soil upon which he is born "is an infringement of his constitutional privileges and consequently vicious and void."

But we suspect that the supreme court of Pennsylvania was actuated by another motive than judicial longing for first principles. Courts are not apt to override established precedents to get at first principles for the mere sake of first principles. And we trust we are not uncharitable in supposing that in this case the court was just a little influenced by the vast business interests which cluster around "store orders" in some parts of Pennsylvania.

Usury laws, though obviously wrong in economic and legal principle, are maintained by precedents without end, every one of which is a case-law rebuke to the Pennsylvania court. Usury laws are as much attempts as the "pluck-me-store law" to do what the Pennsylvania court says cannot be done in this country—that is, to prevent persons from making their own contracts. Usury laws are infringements of the rights of lenders and borrowers as certainly as the "pluck-me-store" law was an infringement of the rights of employer and employee. Usury laws are insulting attempts to put borrowers under legislative tutelage if the "pluck-me-store" law was "an insulting attempt to put the laborer under a legislative tutelage." The legislative tutelage is in one case quite as much as in the other degrading to manhood and subversive of the rights of citizens. If a laborer may sell his labor for what he thinks best, why should not a man borrow money for what he thinks best? and if a law that proposes to prevent him from doing the one is void, why is not a law that proposes to prevent him from doing the other void also? There is no escape. The analogy is perfect.

The truth is that the landless cannot contract with freedom. They are easily victimized whether they want to sell labor or to borrow money: within certain limits they must accept the terms of the other party to the contract. In cases of borrowing and lending, the legislature puts the

borrower under tutelage, and the courts sustain the law; but in cases of sales of labor the supreme court of Pennsylvania suddenly discovers such a high and mighty admiration for the dignity of labor as to nullify a law which degrades the manhood of the laborer, subverts his rights as a citizen of the United States, and puts him under legislative tutelage by making it a crime for corporations to rob him of his wages under the cloak of a contract.

LANDLORDISM THE SAME EVERYWHERE.

The *Herald* recently printed a special dispatch from Dublin giving an account of the performances of Chief Secretary Balfour's father as an evictor in Scotland, the purpose doubtless being to give its readers an idea of the school in which the young man was trained for his present cruel work.

The elder Balfour was, by English law, the owner of an extensive tract in the Highlands inhabited by people native to the soil, whose ancestors for countless generations had held it as tribal property. Balfour, says the *Herald*, "was no half-hearted evictor. Even in the history of Irish landlordism few more iniquitous extirpations have been recorded." At the time he began his evictions Strathconan was thickly populated, many of its inhabitants being comparatively well to do. Balfour began, says the *Herald*, by "depriving them of the hill pastures, held in common. At one blow he thus reduced them from independence." He next deprived them of their arable lands and finally evicted them, converting the depopulated glens into sheep walks and deer forests. Eight districts were thus successively cleared, and the landlord rejoiced when he had made a once populous glen a solitude and forced hundreds of Highland families into the festering slums of great cities or driven them from their native land.

The *Herald* sees clearly the bitter injustice of this—in Scotland—yet it fails to see the same injustice in the system of absolute property in land which we of the United States are extending over a new continent. Yet landlordism is not one thing in Scotland and Ireland and another thing in the United States. It is the same the world over, and always carries within it the possibility of just such cruelties as were practiced by Balfour at Strathconan. If the claim is allowed that land is private property, just as the products of human labor are private property, the land owner has a right to do what he will with his own. A Scotch restaurant keeper in this city bluntly told a *Herald* reporter, some weeks ago, that his paper was making a fool of itself by protesting against the action of Scotch landlords in driving men and women off of their soil to make way for brutes. The land is their own, the Scotchman declared, and it is nobody's business whether they turn it into deer forests, sheep walks or a howling wilderness.

If land can be justly made private property—if the land is really the land owner's, is not this Scotchman right? But if, on the contrary, no human being can acquire any exclusive right of property in the land from which other human beings must live, then this must be as true in the United States as in Scotland.

General Master Workman Powderly's pulling of an American flag out of his pocket at the Knights of Labor convention in Harrisburg last week and his exuberant professions of loyalty to it were hardly needed. Mr. Powderly is an American citizen, and the great order of which he is the official head is made up of American citizens; and for him to seek an occasion to avow loyalty to the symbol of American nationality, either for himself or for the order, is a work of supererogation. As for the red flag, in so far as it represents the recognition of universal brotherhood and the aspiration for universal fraternity, it stands for the highest of sentiments and the noblest of causes; and in so far as it has been made the symbol of violence and destruction, it stands for something which a man like Mr. Powderly and an order like the Knights of Labor can have no possible sympathy with.

It is also to be regretted that Mr. Powderly so far fell in with the campaign slanders of the monopolistic press as to assume that the united labor party of Chicago represented anarchical sentiment, and to rejoice at its defeat in the recent election by a combination of the two old parties. There could hardly be a greater slander upon the citizens of Chicago and the American people generally than the assumption that nearly 30,000 votes were polled in that city for anarchy; and it is, in fact, about as destitute of truth as were the similar campaign slanders indulged in by the "saviors of society" in this city last fall. Mr. Nelson, the candidate of the Chicago labor party for mayor of that city, is a district master workman of the Knights of Labor, and a man whose character for probity and common sense stands high among all who know him. He was supported by many men who in all that constitutes the good citizen rank second to none in Chicago, and had he been elected the peace of the city would have been at least as safe as in the hands of his opponent. That some avowed anarchists (using the term in its common sense) voted for him is doubtless true; but it is also true that the "hoodlums," the blacklegs and the gamblers of all degrees voted against him.

The net result of the western local elections is to show unmistakably the breaking down of old political lines and the coming into the political arena of a new and real democracy. The labor movement in politics is as yet ununited in organization and vague in aims. But it represents a growing conviction that the redress of social grievances and the lessening of that intense struggle for existence for which trades unionism, strikes and boycotts can at best afford but

partial and temporary palliatives are to be sought by means better adapted to the character of our institutions and the genius of our people—that is to say, by an appeal to the ballot for the changing of unjust laws.

As this movement grows, for grow it must, the discussions to which it will lead will exert a more powerful educational influence than any number of organizations like the Knights of Labor, useful as that has been and yet is. And as this movement grows it must become broader in its spirit and more definite in its aims. The initiative comes naturally from the workmen whom the assemblies of Knights of Labor and Central labor unions have been training to act in concert, but as the impulse spreads it must bring into cohesion men of all vocations, and weld them into a party which will probably take for itself some name less subject to narrow interpretations than that of labor party—a party which it is already clear will have for its definite purpose the assurance to all the people of their natural and equal rights in the land. This is the great issue of the future on which political lines will ere long be drawn and political battles fought. Here is the heart of the great labor question, and to this in the nature of things the labor movement in politics must steadily converge.

In the meantime, if there are among us any who dream that social reform is to be brought about by the burning of houses and the bursting of bombs, nothing will render them so innocuous as the turning of the laboring masses to the ballot as a means for the redress of grievances. This the real "anarchists" know, and none are so bitterly opposed to political action as they.

We print on another page a chapter from "Social Problems," entitled "The American Farmer," which explains at length the vital interest which the working farmers of this country have in the shifting of taxation to land values. The great class with which the working masses of the cities, where the labor movement has its beginnings, must unite in order to control the law making power, are the farmers of the country. This union cannot be effected on small measures which aim solely at some amelioration in the condition of certain classes of wages workers. But it can be effected on the land question. When the farmers come to understand this, as they will as the discussion goes on, they must see that to abolish taxation on the products of industry and to raise further revenues by the taxation of land values is as clearly for their benefit as it is for the benefit of the workmen of the cities.

The fisheries dispute affords an excellent illustration of the principles and results of a protective policy. The people of the United States are forced to pay higher prices for fish food in order that American fishermen may make more money, and the much-talked of "nursery for scamen" be maintained. This is the theory; the facts are hardly in accord with it. The so-called American fishermen are born and live in Nova Scotia, whence they come to compete with Americans who would like to be fishermen, but can't afford to do it for the wages; and the only nursery maintained by our fish-taxing laws is a nursery of Massachusetts vessel owners who profit by the fact that our tariff drives Nova Scotia fishermen out of business to employ these same Nova Scotians at lower wages than American citizens will work for.

The people of New York, in whose name laws are made and franchises granted, are not likely to derive much benefit from the adoption of any new system of rapid transit in this city. The chief result of the building of the elevated roads has been an advance in rents in the upper part of the city; and the mere agitation for new lines has already had a "beneficial" effect on the prices of uptown lands and made it more difficult than ever for New Yorkers born and bred to live within the limits of their own city. But if these roads were built and run at the expense of public revenues derived from a tax on land values, as was proposed by the platform of the united labor party, then indeed would they make it easier for the masses of New York to find homes.

GOVERNOR HILL's message vetoing the high license bill is a statesmanlike document. Nothing can be clearer than that to permit the representatives of the rest of the state to make special laws for two cities is to violate the first principle of democratic government, while his showing that New York and Brooklyn have not nearly as many licensed saloons in proportion to population as a number of the smaller cities and villages destroys the very ground on which this piece of special legislation was asked. It is to be hoped that one of the effects of this veto will be to induce the well intentioned people who have united in the support of this makeshift of high license to begin to consider the whole question in a broader light.

A YOUNG man in this city, having a little capital and intending to open a store, found a suitable place and offered to rent it, but the landlord would not let the premises unless the tenant would take a lease for three years. The store project was given up, for, said the young man, "If my business does not pay, I will be loaded for three years with a lease at high rent, and if it succeeds my rent will be raised as soon as the lease expires. In either case I am likely to be ruined."

MISS AGATHA MUNIER, lately the leader of the choir of St. Stephen's church, has entered on the work of organizing and instructing choruses of male and female voices for active work in the next political campaign. Applications for admission may be made to Miss Munier, at 233 East Thirty-second street.

NOT FORCED TO RESIGN.

The Position of Rev. Thomas W. Ilman Toward the Land Doctrine.

A rumor was afloat during the past week that Rev. Thomas W. Ilman, pastor of the Third Universalist church, in West Fourteenth street, had been forced to resign on account of strongly urging the election of Henry George last fall. Mr. Ilman, on being asked by a STANDARD reporter if the report were true, denied it. He had never announced himself as a supporter of Mr. George's teachings, but he had read "Progress and Poverty," and had repeatedly said that the views of the writer of that book ought to be the subject of open and fair discussion, notwithstanding the war cries of the men opposed to them. Mr. Ilman also said he sympathized with the movement of the masses of this country and of the world in their instinctive efforts to better their condition. Justice was at the bottom of their demands, and was bound to work itself out sooner or later. The press does what men do if a thing is unpopular; it has a good deal to say in opposition to new and radical teachings, but in time it will give them a fair argument. He was on the side of Dr. McGlynn, the ground of liberty of action; there should be no condemnation of political opinions. As Dr. McGlynn believes, social matters are to be adjusted on the principles of human brotherhood—on the principle of justice right straight through. The permanent welfare of one citizen is bound up in the welfare of all. The question lies in learning how to work together for the benefit of all. Mr. Ilman said he opposed the position of Mr. George, but he would say that the spirit in which Mr. George's works were written ought to be recognized by all right minded men, just as his thoughts must be considered by the economists.

DR. M'GLYNN IN CINCINNATI.

An Immense Audience, a Profound Interest Shown by All Classes, and an Enthusiastic Support Given to the American Front.

CINCINNATI, April 13.—The lecture of Dr. McGlynn at the Music hall last night was attended by 2,500 persons. In the gathering were a large number of well known business and professional men, who listened with the closest attention to the words of the eloquent speaker. Several priests were also among the audience, their presence rendering them conspicuous in view of Archbishop Corrigan's recent attempt to punish the clergy of New York for a similar offense. The audience gave marked evidence from the beginning to the end of the evening of an intelligent interest in the economic teachings of the lecturer, and many of his declarations were greeted with enthusiastic outbursts of applause.

The beneficial effect of the lecture has been already apparent in the treatment of Dr. McGlynn in the morning papers of to-day. They all give accurate and even glowing accounts of his address and minutely describe the incidents of the evening. They agree that he has enlarged the conservative and valuable following of the land doctrines in this community. The evidences of respect for the distinguished lecturer and of admiration for his commanding talents are abundant. To-day, on all sides are heard words of praise for the first martyr of the new crusade, and many expressions of a determination to support the cross of the new crusade.

Aye, What Do They Say?

London Christian Socialist.

What do those who blame socialists for the hard things they say of capitalists and for their bitterness against the present commercial system say to the evidence of Colonel C. E. Stewart as to the state of things among the Staffordshire channermen? What do they say to a hard working, industrious man being only able to make at the most 6s. 4d. a week? Or to women and girls being compelled to work at the forge with the men for the magnificent sum of 3s. 6d. a week? Three shillings and sixpence! Conceive it, your majesty! Conceive it, ye dainty dames, silk clad and jewel bedecked, who crowded to the queen's drawing room the other day! These, your sisters, have to toil at their hard, unwhimsical work at the forge for 3s. 6d. a week, while ye lounge through life with luxuries and comforts innumerable as your reward for doing nothing. Have ye no remnant of shame left?

Who Pays This \$300,000?

Exchange.

In 1863 William Pitt Kellogg traded a pair of horses for ten acres of land near Omaha. In a few months after he purchased six acres more at \$100 an acre. He has held on to a part of that land with great persistence since that time, partly only, under pressure from his agent at Omaha, with occasional sales of small portions. His holding last year was a little over three acres. He sold seven-eighths of an acre out of this tract for \$28,000. He took that \$28,000 and invested it in a piece of property in the northwest of Washington, known as the Widow's Mite property. He paid \$2,000 more, making \$40,000 as the purchase price. He was offered a few days ago \$100,000 in cash for this Washington purchase. He can sell out the balance of his real estate tract in Omaha at any time for \$200,000. So the team stands him to-day a clean profit of over \$300,000.

A Live Paper.

No. 2 of *Dawn*, a paper published at Binghamton, N. Y., in the interest of the land and labor movement, has appeared. In the first number the editors said they would issue it regularly only if they received sufficient encouragement, whence it is to be inferred that as No. 2 has appeared, the reception was worthy of the cause. *Dawn* is preparing the good people of Binghamton for the coming day, telling them how to hasten its approach and asking them to welcome its advent. This number is full of good things and promises to be a strong paper.

A Prosperous Merchant's Question.

New York, April 12.—What availeth our boasted advance of civilization and all of our modern improvements if the great majority of mankind—the great army engaged in productive employments—is to be sacrificed to them? The things of common interest that do not benefit all mankind may be set down as a curse to the race, the enemy of humanity and food for selfishness. WALTER CAMP.

Correspondence.

Professor Thomas J. Middleton of Mount Peak, Texas, writes that "in bearing my testimony of the great merit of your 'Progress and Poverty' and other books, as well as THE STANDARD, I did not wish to be understood as teaching that the land belongs to all the people."

William Schwaib, of the firm of Schwaib & Page, china decorators, New York, writes to his brother: "You must be hardly aware what pleasure you give me by sending me THE STANDARD so promptly. I have not cared to read any other paper since I read it. Such literature is worth saving, and I do not wonder that you want to keep them. I shall soon send you a letter, showing how clearly I understand the justice of the new cause."

THE WEEK.

The history of legislation presents few instances of failure to accomplish a desired object by legal enactment more complete than the interstate commerce act. The intent of the law was plain. It was to relieve the commerce of districts accessible by but a single railway from the intolerable exactions to which it has hitherto been subjected. It was taken for granted that where the roads had been in the habit of carrying freight a thousand miles to a competing point for far less money than they charged for transporting the same goods five hundred miles to a non-competing or local station, the effect of the law would be to reduce the local station rate. Instead of this, the railway managers have calculated the competing point rates upon the same basis as the local, and then, pointing out to the commissioners that such an enormous increase would be simply prohibitory to all commerce, they have applied for a suspension of the law, generally with success. It seems likely that the whole effect of this legislative experiment, from which so much was expected, will be to provide a few gentlemen with well paid offices, and a good many lawyers with more or less considerable fees.

The truth is that the measure of railway charges, like the measure of all other taxes imposed on the community by private individuals under the sanction of law and custom, is not the needs and deserts of the tax collectors, but the ability of the community to pay. The landowner does not fix his rent according to the price he paid for his land; but estimates the value of the land according to the rent he can command for it; and in the same way the proprietors of a railway, instead of adjusting rates to pay simple interest on the cost of the enterprise and the process and making rates according to what the traffic will bear, figure out the value of their road accordingly. Let a manufacturer start some new enterprise at a local station of the greediest road in the country, and he will need no special legislation to secure him low transportation rates; the railway will encourage his enterprise with all sorts of concessions. But let him succeed and develop a profitable business, and the rates charged him will be the highest that can be demanded without driving him out of business. His freight rates are not a charge for service done, measured by the cost of the service, but a tax upon his enterprise and ability to pay. And this tax, though collected from the manufacturer, falls largely upon the wage workers who perform the actual labor of production; their wages are reduced that their employer's capital may still earn the interest which alone induces him to continue in business; and these wages are still further cut down by the growing rent tax imposed on them by the local land owner.

The lesson of the failure of the interstate commerce law is simply that it is impossible to allow individuals or corporations to retain a taxing franchise and at the same time compel them to use it with discretion. A law providing that railways shall measure their charges by the cost of service performed is about as logical and as likely to be obeyed as an enactment that rents in the Mulberry Bend should be measured by rents in Podunk Four Corners.

A series of statistics of labor and wages published in *Bradstreet's* of last week shows that there are probably at least 400,000 more industrial employees at work now than in 1885, and that, as a rule, a moderate gain in wages has been made. Undoubtedly, trade and manufactures are slowly beginning to recover from their long stagnation. Some of the people who have been going without the fabrics and shoes and other things that manufacturers wished to sell are now able to buy them, and the era of what is euphemistically termed "overproduction" seems to be drawing to a close.

The strongest evidence, however, that the country is enjoying a brief season of industrial prosperity, is to be found in the marked increase of immigration and in the amazing advance of land values. The land lord and the immigrant are two unfailing commercial barometers. The first sign of increasing business activity is necessarily shown by an increased demand for land on which to work and live; the storekeeper must have his store, the clerk his boarding house, the laborer his tenement; the higgling of the market settles the amount which each can afford to pay as a tax to the landlord and still retain enough to live upon, and this amount is certain to be exacted to the uttermost farthing. In much the same way does any fresh demand for labor, or what is the same thing, any increase in the wages paid to labor, operate to increase immigration. The immigrant of last year, provided with work himself, advises the coming of his brother, or his cousin, or his friend; the ticket agents at European ports take care that the demand for labor in the United States is made known as widely as possible. Employers themselves import laborers under contracts more or less flimsily disguised. In a hundred different ways are the great unemployed masses of Europe encouraged to fling themselves upon our shores, and then the reaction begins. The constant competition for the privilege of work enables employers to reduce wages. The constant urgency of landlords to exact the last possible cent reduces alike the net wages of labor and the net profits of capital, and the inevitable result is that industry becomes choked and strangled, employers finding it impossible to sell their produce at prices within the means of wage earners, and wage earners finding it impossible to live on the scanty margin of earnings left them by the landlords. Another season of overproduction ensues, mills and factories are closed one after another, wage earners fall out of work by the thousand, and the land owner has got the most of it; and so the round begins again.

Sometimes ages ago then king of England, having, as *Diedrich Knickerbocker* puts it, equal rights over all things that didn't belong to him, signed and sealed a piece of parchment certifying that thenceforth and forever certain individuals, whom he christened the *Lords Proprietors*, their heirs and assigns, should "own" the land since known as the state of New Jersey. The *Lords Proprietors* by degrees gave away or sold to other people as much of this land as they knew anything about; but their descendants kept up the organization and passed it down to themselves in this nineteenth century of grace by keeping up a constant search for New Jersey land, whose giving or selling by the original *Lords Proprietors* was attested by a pen scratch too much or too little, or otherwise invalidated.

The *Lords Proprietors* have made a find, and a pretty valuable one. They have found a piece of land in Newark which was once a churchyard; but it is a churchyard no longer. The original *Lords Proprietors* gave it to the church to be used as a burying ground. The church so used it for two hundred years, until the beginning of the present century, and then disposed of it to the city of Newark. The city of Newark, in turn, sold it and passed it to private individuals, who also built upon it. The present generation of *Lords Proprietors* now come forward, and pointing triumphantly to the word "forever" in the original parchment signed by their dead and gone ancestors, say that the land belongs to them, and they want it. And the present prospect is that they will get it. Perhaps after they have got it and sold it and put the money in their pockets some antiquarian will discover that the dead and gone king of England's *Lords Proprietors* chief among them, the *Lords* assistant forgot to put the proper stamp on the wax attached to the parchment which "gave" New Jersey to the original *Lords Proprietors*. What would happen then?

The grand old republican party continues in business at the old stand, and will in the future, still more than in the past, strive to be all things to all men. Senator John Sherman has been announcing this fact lately in divers places and with variant verbiage. This is the style in which he states it: "What you have to do is still further to develop and diversify American industry. It should be our aim to produce everything in this country for which the God of nature has given us the raw materials, or which are suited to our soil and climate. . . . The equal enjoyment of every civil and political right given by the constitution should be secured by every legal and constitutional means. The shadows and prejudices of the past should be lifted by the lights of modern civilization. The workingman in every condition and employment of life should be encouraged, protected and assisted by every reasonable means to advance his condition and to open up to him, by honest labor and enterprise, all the avenues of wealth and honor."

These be brave words, my masters, and if Mr. Sherman and the rest of the republican party would but act up to them there would be mighty little room for any other political organization. But when Mr. Sherman speaks of the raw materials given to "us" by the God of nature, and talks about "our" soil and "our" climate, he does so with the mental reservation that his pronouns refer, not to American citizens in general, but to the select few among them, of whom he is himself a shining example. And when he says he wants to run up to the laboring men all the avenues of wealth and honor, he means that he intends to maintain the right of the workingman to sit on the fence and watch John Sherman and the rest of the lucky ones go by along the avenues in question.

On the whole, we incline to the belief that there are certain possibilities of reform outside the grand old party, in spite of all Senator Sherman may say to the contrary.

Of the motherless babies under the care of the commissioners of charities and correction of this city fifty-eight out of every one hundred die. So says Mrs. Butler, president of the New York county committee of the state charities and correction. Mrs. Butler proposes a remedy for this state of things, and says that if the children were boarded out among respectable women near the city the slaughter of the little ones would be diminished.

Judged by the principles so widely accepted among modern theologians and legislators, Mrs. Butler is a highly irreligious person, who proposes nothing less than a flying in the face of providence and an attempt (necessarily futile) to defeat the operation of a law ordained of God. The loving kindness of our Creator has provided that population shall constantly press upon subsistence, and in order that the pressure may not become ruinous to the race, and reduce us all to a level of semi-starvation, He has decided that if we contumaciously persist in having more children than we ought to He will kill off the extra ones. And, of course, these wretched little ones, squeezed out of society into the almshouses, are the extra ones, whom, if Mrs. Butler succeeds in saving from death, some other children must suffer in their places.

The Illinois legislature is doing a patriotic thing. It is considering, and will probably pass, a bill to make the notorious Mr. Scully, a rascally, rascally landlord of Tippecanoe and Illinois, a citizen of the United States. It doesn't say this in the title of the bill, nor in the discussions over its passage, but that is what it is doing all the same. The proposed law provides that all aliens who now hold land in Illinois shall become citizens within three years or forfeit their lands to the state; and it is not at all likely that Mr. Scully will give up his grip on the people of Illinois for the sake of remaining a subject of Queen Victoria. How much better off Mr. Scully's rascally Illinois tenants will be for Mr. Scully's citizenship remains to be seen. Probably they will discover that the taxing power of a naturalized landlord is at least as great as that of an alien.

The protectionist theory of lengthening the blanket by cutting strips off one end and sewing them on to the other leads to queer social complications. The French republic has just arranged to add millions to her annual wealth production by taking money out of the pockets of consumers and putting it into the pockets of certain producers in the shape of protective duties. And now come the Paris workmen—the fellows who eat and pay for, or help eat and pay for, the wheat and rye and beef and bacon whose value has been increased by the new duties—and they want a little protection too. Their demand is logical and modest. They say they have just as good a right as the landowners to have the rest of the community taxed for their benefit; and so they ask to be incorporated into guilds, each with an exclusive franchise of working at some particular trade—no man to be a painter, or a glazier, or a plumber, or a carpenter, or any other kind of a handicraftsman, except by permission duly certified and paid for, of the guild having proper authority. "What is the use," say these keenly logical Frenchmen, "of protection that doesn't protect. You cut us off from the land and make us pay an extra tax to the people who own it. And then as soon as we get a little compensation in the shape of advanced wages, along comes a lot of Italians and other foreigners to compete for work and take the bread out of our mouths. No, no, messieurs du gouvernement! If you're going to protect anybody, protect us, or—." And what "or" stands for the French authorities know by of repeated experience. Really, there's a coarse grained sort of sense about these Frenchmen.

In England, too, the blanket lengthening process seems to be somewhat of a failure. The landlord's fences have been built high and strong, and the pressure of population against them has been relieved by the workhouse, and of late years by emigration. Emigration, voluntary or involuntary, at the emigrant's expense, at the government's expense, at the benevolent societies' expense, at the expense of whomsoever could be got to pay, has been the patent remedy whereby England should be saved for Englishmen—that is, for some of them. But it doesn't work. The benevolent societies say it doesn't work. The official returns say it doesn't work, and when a British official returns says a thing doesn't work, that settles it. The native English men and women and children are emigrating fast enough; but alas! as fast as they go, the wicked Poles and Germans and Italians crowd in to take their places and keep up the pressure upon the fences. Listen to the wail of Mr. Arnold White, a philanthropist engaged in the noble work of tearing Englishmen away from their native soil: "Will you permit me who shortly leaves England with a colony of English families to point out that time, labor, thought and money laid out on colonization are wasted in the absence of drastic, prompt and permanent measures for preventing the permanent people who leave being occupied by paupers from abroad? Colonization is changed from a remedy to a poison by the free ingress of persons whose efforts to land in any British colony or the territory of other European powers would be forcibly prevented."

They manage these things differently in Ireland. Father Keller of Youghal, who carried his advocacy of the wicked theories of land reform so far as to bring himself within the compass of the law, and to lead his lord;

ment in Kilmainham jail, has been appointed canon of Cloyne by the sympathizing bishop having spiritual jurisdiction over him.

The town of Basle, in Switzerland, is largely engaged in the manufacture of knitted goods. The people of the United States unparitotically buy these goods and are duly punished for their economic shortsightedness by being compelled to pay, first, an import duty fine, and second, a profit to the importer on the amount of this fine. The manufacturers of Basle, perpend-ing this condition of affairs, see no reason why, if we are fools enough to insist on fining ourselves for the privilege of wearing knitted goods, they should not profit by our stupidity. So they are going to move their factories and operatives over here, where they can personally collect the import duty fine and the profit thereon for their own benefit. Then the newspapers will chronicle an increase in our manufacturing interests under the fostering care of a protective tariff, and express their astonishment at the foolish complaints of the "laboring classes," who somehow won't be satisfied though they are given more work to do all the time.

The tendency of modern invention to minimize human labor as an element of production has recently received a fresh illustration. An ingenious Englishman, observing that a great many poor people in London make a living by the sale of cigarettes and other small wares, has invented and put into practical use what he terms an "automatic vendor"—a machine, namely, which collects money and delivers goods automatically. A traveler, by rail or in a cab, or a guest at a hotel, wanting a cigarette, has merely to drop a halfpenny into a convenient box, when a compartment opens and a cigarette of excellent quality is presented to him. The machine discriminates between good and bad coin, and the quality of the goods furnished is guaranteed by the proprietors of the invention. Thus far the system has been applied only to cigarette vending, about 7,000 boxes having been placed in railway carriages, cabs and elsewhere; but it is in contemplation to extend it to the sale of ounces of tea, bottles of perfume, voice lozenges, matches, mineral waters and other matters. These machines will be introduced into the United States, goes the saying, and within a few years we may be able to make the majority of our minor purchases in this noiseless and labor saving manner.

A large number of small capitalist wage earners will thus be crowded out of business, and forced into the ranks of unemployed labor, and whose will be the benefit? The manager of the London automatic vendor company answers this question. He says: "We will pay fifteen per cent on the takings to the railway companies, which we estimate will, in course of time, be equal to \$20,000 per annum."

So the work goes on. Day by day the marvelous inventive faculties of the human mind tend to render labor less and less necessary to human comfort and enjoyment, and humanity, instead of being happier for each lightning of the primal curse, is made only the more miserable. Men and women who enjoy the privilege of existence on this planet only on condition that they find somebody to buy their labor, can hardly be expected to welcome inventions which, by lessening toil, lessen also the demand for the one thing they have to sell. The automatic vendors will be a boon to landlords and an injury to capital and labor.

The last issue of the London *Spectator* contains a bit of friendly advice to young Englishmen "of the better class," who may be thinking of coming over to the United States in search of an easy road to fortune. These youngsters, according to the *Spectator*, are dreaming of cattle ranches, horse ranches, orange groves, vineyards, etc., all to be had for little or nothing, and all certain to make a fortune of \$200 a year. Of these, says the *Spectator*, tell them, things aren't as they used to be. "All the best ranch grounds are in the hands of large and rich companies or millionaires, with whom no newcomer can compete;" there is some land left fit for orange groves, but the best is all occupied; all the choice vineyard lands are taken; in short, the present generation of "better class" young Englishmen is just a day behind the fair, and "though it is quite possible to do well in other industries and in ordinary farming, nothing beyond a decent living can be earned."

Utterances like this in English journals are good food for American thought.

Facts and Thoughts From a Trade Paper.
St. Louis, June of Steel.

We are not in our province in this paper to particularize or define the claims and facts pertinent to industrial agitation. We can, however, summarize the problem as being resolved into a claim for the principle of distribution as against and corrective of monopolization. This is the kernel of the nut. We quote the following figures from a paper prepared for the Commercial club of Chicago as illustrative:

The machinery of this country is controlled by 21,000 men, there being 10,500,000 men affected and governed thereby. Two million seven hundred and fifty thousand hands render service to the community, duly certified and paid for, of the guild having proper authority. The average wage of farm hands, of which there are 8,000,000, is \$29 a year, or less than 80 cents a day. Vanderbilt made more from 1880 to 1885 than a million farmers. The profits of 2,000 banks were equal to the earnings of 500,000 farmers; the net gains of 100 railroad companies to the earnings of 2,500,000 farmers; 200,000 stockholders in railways owning 170,000 miles of road, representing with equipments about \$8,000,000,000 charge for service \$800,000,000 and pay some 300,000 employees about a dollar a day.

We are no guarantee for the absolute truth of these figures; there is, however, no disputing the fact that the increasing power of wealth and inequalities in its distribution have a tremendous emphasis in labor discontent. As an adjunct and logical consequence we find ourselves nearing the point in wealth in which luxury makes pleasure the object of life and labor its worst misfortune. We are paying \$500 for a dress, \$5,000 for a pair of earrings, and going to the White house with some \$30,000 of jewelry adorning five feet and a half of ordinary humanity. We give \$1,000 a night to an opera singer, whilst in the same city some poor seamstress is earning 25 cents a dozen working at button holes, and men are glad to pick a herring-bone in sight of a palace where others are banqueting on wine \$10 a bottle and strawberries 30 cents a piece. If history has a lesson for us on this matter, it has an unpleasant significance. Greece was in its noon of art and luxury when Phidias was filling the Parthenon with immortal sculpture, but the stamina and vitality of the people was gone and left them an easy prey to the ruder races who fought well and knew nothing of luxury. Rome went the same way. The Pantheon was but the tomb of a degenerated race. France was a banquet hall for its nobles when the volcanoes of revolution inaugurated the reign of terror, and just as surely as we run the same way we will fall over the same stump.

The New Crusade in Brooklyn.

A number of citizens in the Bedford district in Brooklyn intend to meet Saturday evening, April 16, in Thayer's hall, corner of Bedford and Fulton avenues, to organize a land and labor club. Louis F. Post, James P. Kohler and Rev. Chas. P. McCarthy will address the meeting. A large attendance is expected, and a vigorous propaganda of the truths of the new crusade will doubtless be started.

THE WEEK IN WALL STREET.

The observance in Boston of the Massachusetts fast day and the partial observance of Good Friday in New York, together with the Easter Monday holiday in London, gave dulness to the tone of speculation and a downward tendency to prices. Money on Thursday was bid up to fifteen per cent, but the banks soon had their brokers on the floor offering round lots on call at six per cent. The weekly bank statement showed an increase in loans of \$5,000,000, with but little over a quarter of a million decrease in reserve. This discrepancy is to be accounted for by the fact that in times of stringency the clearing house banks borrow largely from the savings banks of the city. They borrow on their governments at three per cent and discount or loan on the street at from six to ten per cent, in this way bridging the chasm while making a handsome profit off the deposits of the laboring population.

The market has fluctuated somewhat while exhibiting a strong undertone. Realizations have been very heavy, but the believers in higher prices have absorbed stocks without causing a very marked recession in prices. The commission houses believe that speculation will be encouraged if a slight drop takes place, so that while the cliques are booming things the slumps and bulges will not be infrequent. Jersey Central has marched right along, scoring a five point rise in one day, while governments continue still to be a feature.

The temporary suspension, in favor of the southern system of roads, of the long and short haul clause has led the street to believe that the interstate commission will throw no very formidable obstacles in the way of Wall street legislation, so that the congressional railroad bill, for the present at least, be counted out so far as its direct effects on speculation are concerned.

Indirectly, however, the law may have a tremendous influence on quotations. The Grand Trunk of Canada, for instance, does not come within the purview of the bill, and, as this road has a longer route than the other trunk lines, if no provision is made for differential rates in their behalf, it may kick up a rumpus by getting what business it can on whatever terms it pleases. If it turns scab the Baltimore and Ohio and the Ontario and Western (which has lately hung out its sign as a competitor for through business) will probably also jump the traces. And if these three lines begin a little war of their own the stronger roads, to save themselves, will certainly enter the ring. Once begun, this fight will not end until the stronger roads have forced either bankruptcy or submission on the weaker. The one thing that Wall street hates more than a strike is a railroad war, and it will require no little tact and not a few concessions to avert this dreaded calamity. Some of the roads are decidedly opposed to granting any concessions to the Grand Trunk on account of her disadvantages, and the Grand Trunk has not decided yet to be governed by the rates made by the shorter lines. The Pennsylvania and the Lake Shore have taken a decided stand against the paying of commissions to agents on through tickets over other roads. They stopped it on their own roads, and are boycotting the western roads that continue to allow a commission by refusing to sell tickets over their lines. The Pennsylvania holds that this is the only way to stop rate cutting and discrimination, as the agent can divide his commission with the purchaser, and the only thing necessary to undersell a competitor is to increase the agent's commission.

The directory of Western Union has authorized a further issue of 12,000 shares of stock to cover scrip dividends, and also an unlimited amount of five per cent bonds to cover their guarantees of dividends on companies controlled by Western Union. There is a law in this state against stock watering, the object of which is to prevent the payment of dividends on any but actual capital; but Western Union, in its palmy days, found a way to get around this law. It was just as much to its purpose to organize new companies and guarantee dividends on their stock as to issue stock of its own. It organized too many of these bubbles, and now, that it is down in the hole under free telegraphic competition, it is to fund these obligations in a five per cent bond and pump still more water into its already dropsical corporosity.

The court may intervene and enjoin Mr. Gould from playing this old trick of his to add a still greater burden on his already over-worked and underpaid employees.

Local improvements are getting their share of attention in financial circles. Investors have not overlooked the fact that New York, with its rapid increase in population, offers to capital as good a field as any in this country, and there has been lately considerable talk of extensions of old lines and buildings of new—both elevated and surface. A petition to the assembly for a Broadway elevated franchise is being circulated, as is also one headed by President Hyde of the Equitable building against granting such a privilege.

Cyrus W. Field often boasts that the Manhattan elevated franchise is alone worth \$50,000,000, and a Broadway franchise on this basis ought to be worth half as much. These valuable franchises, taxed at six per cent, would yield to the city treasury nearly \$5,000,000 per annum, and cause a reduction of taxation on business that would be quite perceptible. The comptroller is advertising for bids for a right of way through Fulton and Forty-second streets, from river to river, and the Manhattan company is clamoring for more room at the Battery, while the elevated railroad organs are laying great stress upon the sufferings of the poor public, resulting from the unavoidable (f) overcrowding on its lines. Apropos of all this, it is proposed to relieve the competition for standing room on Manhattan island by building at once the East river Blackwell's island bridge, for which the present company has long had a charter. No less a personage than Mr. Austin Corbin is behind this scheme, and as the company has in its plans wisely provided to scoop all the traffic by loading on cars goods, passengers and wagons, it is likely this will also be a valuable franchise. It will have the effect of booming the north shore of Long Island, and making millionaires of some of the water front landowners.

Brooklyn continues its usual flurry about its elevated system, and its stocks and bonds are already talked about on the street. It is also to have a cable railway on Montague street from the ferry to Court street. Montague street bill has always offered such repugnance to the heights' residents that long ago a company was organized to run a cable road through it, but capital and enterprise met an obstacle in the person of J. J. Pierpont, who owns considerable land on the heights, and commands the only road to the river between Fulton and Schermerhorn streets. He set his face solidly against the building of a cable

road on this street and he prevailed against his enemies who intended to give to Brooklyn better transportation facilities. Mr. Pierpont, it seems, has been bought off, for a new company, with him at the head, is soon to commence the work that twenty years ago he forbade.

A member of a Boston banking house, commenting on the prosperity of the south, which he lately visited on an inspecting tour, spoke of the tremendous strides made in the erection of factories and the building of railroads in that region. Winding up the interview, he remarked sententiously that the real estate boom had skimmed the cream off the present milk pot of prosperity and that capital down there would have to wait some years for any return. He doubtless reflected that about the time capital begins to get that return another real estate boom will step in and scoop it also. This gentleman has departed for Europe, where, if his observations are as fruitful as in the south, he will learn that for many, many centuries real estate has lived on the cream of European industry and has driven millions and millions from its shores, who found the skim milk altogether too thin to sustain life. X. Y. Z.

A YOUNG MAN'S EXPERIENCE.

How Land Speculation Prevents His Building a House.

New York, April 10.—I would like to say a few words to show the injustice of our present land system. Some time over a year ago I was seized with a sort of panic when reading in the daily newspapers of the immense transactions in real estate by speculators of the Astor kind, who bought up whole plots, containing acres of land, and I began to think that if I did not hurry and buy a piece they would gobble it all up, and make me pay a price for a part of it, when I would want it, altogether beyond my means. So I took time by the forelock and bought a plot in the annexed district, not for the purpose of speculation, but to build a house on it for a home when I should have enough money saved for the purpose. In other words, if I now had the money that I paid for the ground a year ago I could, with what I have since saved, under the proposed new system, commence to build. As it is, I will have to wait another year before I shall have enough to do so, and in the meantime pay blackmail to some hogish land speculator. It is this same hogishness in land speculation that has gradually permeated all business transactions, and is causing the trouble between employers and employees. ROBERT SCHWALB, 141st street and Tenth avenue.

Would the Christian Union Have Paid for the Slave?

Christian Union, April 7.

We publish on another page some account of the latest phase of the case of Father McGlynn. It is evident that the end is not yet come. In his address, one of remarkable power, in the Academy of Music last week, he reasserted in the strongest terms not only his allegiance to Christianity but to the Catholic church. He at the same time drew sharply the distinction between the political and the spiritual realms, and reaffirmed the doctrine that the infallibility and authority of the papal church does not extend to political opinions, but is confined to spiritual truth. He then proceeded to expound and defend what has come to be known as the George land theory. If we may trust the imperfect reports of the daily papers, he would not only propose to transfer all taxes from personal property and real estate improvements to the land itself, but he would propose to do this at once, without notice, without previous preparation, and without compensation to the landowners. As we have repeatedly said, the question whether taxes shall be levied on all property or exclusively on real estate is a question, not of morality, but of expediency. But the proposition to inaugurate so radical a revolution without notice to those who have invested their all in land on the faith of the implied understanding that land is a proper subject for private ownership, and without compensation to them, would be, in our judgment, a flagrant and public dishonesty, to which the American conscience will never give its consent. Archbishop Corrigan's action in disciplining some priests who ventured to be present on the platform and listened to Father McGlynn's revolutionary doctrines than his own specious and eloquent defense of them. It is not our function to define the ecclesiastical limits of a Roman Catholic ecclesiastic, but if Archbishop Corrigan has not overstepped them, he has certainly overstepped the bounds of a sound discretion in the use of his authority.

Selling the Right to Enjoy a Climate.

Sacramento Record-Union.

We offer these guarantees: That the homeseeker who takes our lands may, if he wishes, labor upon the soil every day in the year without any great physical discomfort; that he will not be driven to "house up" half or a third or any other portion of the year; that he shall be assured of flowers for his breakfast table from his outdoor garden beds every morning of the year's circuit; that he shall be insured against the necessity of close stables, of tunneling his way from house to barn, of storing winter supplies, of frozen sod, and arctic gales or cyclones. He shall receive full guarantee that some part of his soil will yield to the labor of his hand some product useful in maintaining existence every week in the year; that he shall never be called upon, in self-protection from cold, to "bank up" the foundation of his dwelling or pitch the roof to shed great visitations of snow; his stock shall not freeze in the stall, nor his mill cease to grind because of the congealing of his streams. In short, we guarantee and pass it as the chief essential of the title of the soil we throw in when we sell the climate, that for the minimum of effort here he shall reap far more than the maximum of return for greater labor expended upon lands at the east. There are here and there cases where landowners, in speculative contemplation of a "boom," place extravagant values upon California lands, but such are the exceptions.

The Kind of Education Some American Citizens Get.

New York Times.

A citizen from whom he had solicited alms brought Charles Albrecht, a lad twelve years old, to the Twentieth precinct station house Thursday evening. The lad was hungry and cold, his clothing was in rags, and his appearance indicated that he had been living on short rations. He was fed and cared for, and yesterday morning he was taken before Justice Duffy at the Jefferson market police court. The lad said he thought his father, Jacob Albrecht, and two sisters lived in this city. For two years and a half he was an inmate of the New York juvenile asylum. A year ago he was indentured to a farmer near Joliet, Ill. He was badly treated and ran away. His second master also ill treated him. Three months ago he was tramped to Joliet. There he boarded a freight train and rode under the trucks for half a day. He made his way eastward, walking a good portion of the time, until he reached this city in January. Since then he had been supporting himself selling evening papers, sleeping in lodging houses when he had money and in the streets when he had not. This was his condition Thursday night. Justice Duffy committed the boy for examination, and directed an agent of the Society for the prevention of cruelty to children to investigate the case.

The Old Politician.

Robert Buchanan.

Now that Tom Dunstan's cold,
Our shop is duller;
Scarcely a story is told,
And our chat has lost the old
Red republican color.
Though he was sickly and thin,
He gladdened us with his face;
How, warming at rich man's sin,
With bang of the fist and chin,
That out, he argued the case!
He prophesied folk should be free,
And the money bags be bled,
"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

All day we sat in the heat,
Like spiders spinning;
Stitching full, fine and fleet,
While the old Jew on his seat
Sat greasily grinning.
And there Tom said his say,
The paper came with the day,
And the old Jew burnt all day,
And we stitched and stitched away
In the thick smoke of our breath,
Wearily, wearily.
With hearts as heavy as lead;
But, "Patience, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

And at night, when we took here
The pause allotted to us,
The paper came with the day,
And Tom read, sharp and clear,
The news out loud to us;
And, then, in his witty way,
He threw the jest about—
The cutting things he'd say
Of the wealthy and gay!
How he turned them inside out,
And it made our breath more free
To harken to what he said.
"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

But Tom was little and weak,
Would mutter, "Master,
If Freedom means to appear,
I think she might step here
A little faster!"
Then it was fine to see Tom flame,
And argue and prove and preach,
Till Jack was silent for shame
Or a fit of coughing came.
O sudden, to spoil Tom's speech,
Ah! Tom had the eyes to see
When tyranny should be sped;
"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

But Tom was little and weak,
The hard words shook him;
Hollower grew his cheek,
And when he began to speak
The coughing took him.
Ere long the cheery sound
Of his chat among us ceased,
And we made a purse all round,
That he might not starve, at least.
His pain was sorry to see,
Yet there, on his poor sick-bed,
"She's coming, in spite of me,
Courage, and wait!" cried he,
"Freedom's ahead!"

A little before he died,
To see his passion!
"Bring me a paper!" he cried,
And then to study it tried.
In his old sharp fashion;
And with eyeballs glittering,
His looks on me he bent,
And said that savage thing
Of the lords of the parliament.
Then, darkening—smiling on me,
"What matter if one be dead?
She's coming, at least!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

Ay, now Tom Dunstan's cold,
The shop feels duller;
Scarcely a story is told,
Our talk has lost the old
Red republican color.
But we see a figure gray,
And we hear a voice of death,
And the tallow burns all day
And we stitch and stitch away
In the thick smoke of our breath,
Ay, here in the dark sit we,
While wearily, wearily,
We hear him call from the dead,
"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

"How long, O Lord, how long
Doth thy handmaid linger—
She who shall right the wrong,
Make the oppressed strong!
Sweet memento, bring her;
Hasten her over the sea,
O Lord, ere hope be fled;
Bring her to men and to me;
O slave, pray still to thy knee,
"Freedom's ahead!"

MEN AND WOMEN.

It was Father Sylvester Malone of Brooklyn, who, when news came the morning after that Sumter had been fired on, without waiting to hear what the world would say, immediately had the national flag hung to the breeze from his church steeple, and his congregation, though many of them were "copperheads," were compelled to come to mass under those stars and stripes in which this fiery abolitionist and unionist gloried.

The many friends and admirers of James Redpath will be glad to learn that he has so far recovered from his recent serious illness as to be about again. He has strapped the harness on his back to go into the "new crusade."

Major John Byrne, whose name is mentioned in connection with a slight said to have been offered to Dr. McGlynn in Cincinnati on Tuesday, is evidently the identical major who denounced Patrick Egan and the Irish national league some time ago. The major is well known in Irish circles as a crank and sorehead of the first water. Pretending to be disgusted with the manner in which the Irish national movement was carried on in the United States, he issued a circular to the best known Irish Americans in the United States calling upon them to meet in convention for the purpose of taking into their own hands a movement which, controlled by the Irish National league, had, according to him, become an absolute failure. When the "convention" met there were three present—the major and two cranks like himself. This gulf-free lance also made vigorous, but infellectual war on the Clan na Gael. He now turns his attention to Dr. McGlynn, a fact upon which that reverend gentleman is to be congratulated.

Henry George has returned to New York from a lecture trip through the west, during which he addressed audiences at Chicago, Milwaukee, Kansas City, Peoria, Burlington, Oberlin, Ann Arbor, Madison, Battle Creek and other places. On the 15th he speaks at Naugatuck, and on the evening of the 17th lectures at the Windsor theater.

It Only Needs a Funeral.
New York, April 11.—The *World* of to-day says: "The democratic party needs an issue for the next campaign." THE STANDARD can give it a good issue—can suggest just what it needs; but never mind, for the democratic party is dead already; it only needs a funeral! E. KIMBALL.

The Mortgaged Farmer.

Besides these absolute savings, you would enjoy a great advantage in the impetus that free trade accompanied by higher tax on land values would give to production. The tax on land values would have a tendency to bring more land into the market, in the city as well as in the country, to lower the value of land and to reduce rents. As you own land this might at first blush seem injurious to you, and if you expected to pay off your mortgage by selling your land it would be so, temporarily. But as your interests as a laborer and capitalist owner are greater, even now, than as a landowner, you may prefer no doubt to pay off your mortgage by the means you mention. It could not but help you greatly. You would have as just as useful, just as productive, just as desirable to you as it is now, and the net product, as you have seen, would be greater. The only difference to you would be that you could not get so much for the land if you sold

(3) Railroads cannot be operated without a taxing franchise conferred by the state. The state has no right to confer such franchises. It has no right to farm out any of its

If the working people who herd in cities were to go upon agricultural land in the west, and were fortunate in selecting a place, their condition would no doubt be improved. They would be independent, their wages would be somewhat better, and some of them would get rich by the rise of land values as population increased about them. Nor would those who emigrated be benefited alone. By

laborer seek. This you will agree to and do doubt acknowledge that it embodies sound business principles. A seller of commodities must seek a market where his commodities are in demand and command high prices, and as the laborer's commodity is labor, his choice of market is that where high wages are paid. Now, where in the world are wages enough higher than anywhere else, all things considered, to make it greatly worth the while of a laborer to emigrate? Tell us of a place where wages are materially higher than in New York, with any reasonable prospect of remaining higher or advancing, and we will agree to depopulate New York of working-men so rapidly and so completely as to create

Louisville real estate owners are trying to get up a "boom." We hope they will succeed in making a real one, as it is badly needed. We warn workmen to stay away from here, however, as there are hundreds of idlers here already. It will require a pretty good "boom" to give them work and a living. Workmen elsewhere are advised not to be deluded by glowing descriptions of Louisville and prospects to come here, unless they want to starve. Especially carpenters, printers, molders, coopers, bakers, furniture workers, stonecutters and laborers had better stay away.

Faraway Moses Consols His Dog for Having Lost His Dinner

stantly changing hands, and always at increased prices. I heard of one piece that passed through three hands before the first purchaser had paid a dollar down. One lovely homestead sold not long since for \$85,000, and a pretty cottage with a very small lot was offered last week for \$11,000. The man receives \$10,000 a year on a building lot out in the offices. All rents are high and houses scarce in winter, and very few families but rent one or two rooms to lodgers, and at good rates, prices, too. People are glad to pay \$15, \$20 and \$25 a month for a large, well furnished room in a good location, and the cheaper

rooms rent from \$10 to \$12 a month

